The Churchman.

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DAILY SERVICE.

"Day by day we magnify Thee."—*Te Deum.*

PUBLIC WORSHIP is celebrated every Week day in this City, as follows:

TRINITY CHURCH. 9, A. M., 3, P. M.
ST. LUKE'S CHURCH. 8, A. M.
ALL SAINTS CHURCH. 6, A. M.
ST. CLEMENT'S CHURCH. 8, A. M.
CALVARY CHURCH. 8, A. M. 6, P. M.
CHURCH OF THE ANNUNCIATION. 8, A. M. 6, P. M.
CHURCH OF THE HOLY COMMUNION. 6, A. M. 6, P. M.; and on Saints days a Second Service, Lecture, and Offertory, 9 A. M.
CHURCH OF THE CRUCIFIXON. 8, A. M.

Calendar, for June.

4. Sunday after Ascension Day.
11. WHITSUNDAY.—*Proper Psalms, instead of the Psalms for the day.*—St. Barnabas the Apostle.
12. Monday in Whitsun Week.
13. Tuesday in Whitsun Week,
14. Ember Day.
16. Ember Day.
17. Ember Day.
18. TRINITY SUNDAY.
24. The Nativity of St. John the Baptist.
25. First Sunday after Trinity.
29. St. Peter the Apostle.

JULY.

2. Second Sunday after Trinity.
9. Third Sunday after Trinity.
16. Fourth Sunday after Trinity.
23. Fifth Sunday after Trinity.
25. St. James the Apostle.
30. Sixth Sunday after Trinity.

Clergy of the Protestant Episcopal Church.

In the City of New York and Vicinity.

The following list is as accurate as information received at the office will allow.

Onderdonk, D.D., Rt. Rev. Benjamin T., 106 Franklin-st
Abercrombie, Rev. Richard M., Tenth Av. and 155th st.
Anthon, D.D., Rev. Henry, 2d Avenue, corner of 10th st.
Balch, Rev. Lewis P. W., 98 Second Avenue.
Bedell, Rev. Gregory T., corner of 10th st and 5th Av.
Berrian, D.D., Rev. William, 50 Varick street.
Berry, Rev. Samuel N.
Blake, Rev. John, Chaplain U. S. Navy, 11 Barclay st.
Brown, Rev. John W., 150 Fulton st., and Astoria, L. I.
Carter, Rev. Lawson, 24th st., near Lexington Avenue.
Carter, Rev. Timothy J., 24th st., near 4th Avenue.
Clapp, Rev. Caleb, Sixth street, 3 doors east of Avenue C.
Colton, Rev. Calvin, New York Hotel.
Cook, Rev. Thomas, 276 Houston street.
Cox, Rev. Richard, 14 Mott street.
Crummell, Rev. Alexander, 271 Mott street.
DeKoven, Rev. Henry, 69 Irving Place.
Douglass, Rev. Stephen, Bloomingdale Road, 86th street.
Duffie, Rev. Cornelius R., 64 Lexington Avenue.
Eigenbrodt, Rev. Wm. E., 53 Amity street.
Embury, Rev. E., 142 Mercer street.
Evans, Rev. Benjamin, 172 Broome street.
Evans, Rev. Samuel J., 101 Mercer street.
Fitch, Rev. Augustus, 15 Stuyvesant street.
Forbes, D.D., Rev. John M., 477 Hudson street.
Grigg, Rev. John, 94 Green street.
Hackley, D.D., Rev. Charles W., 3 College Green.
Haight, D.D., Rev. Benjamin I., 260 Tenth street.
Halsey, Rev. Charles H., 281 Broadway.
Harison, Rev. William H., 159 Barrow street.
Hart, Rev. A. Bloomer, 5 Mercer street.
Harwood, Rev. Edwin, Fifth Avenue and 179th street.
Henry, D.D., Rev. Caleb S., 146 Macdougal street.
Higbee, D.D., Rev. Edward Y., 159 Chambers street,
Houghton, Rev. George H., 25th st., 1st house west of 8th Avenue.
Howland, Rev. Robert S., 9th Avenue, near 23d st.
Hoyt, Rev. Ralph, 117 Madison street.
Huddart, Rev. R. Townsend, 22 East 14th street.
Huntington, Rev. Enoch, 639 Broadway.
Irving, Rev. Pierre P., 281 Broadway.
Jackson, Rev. Charles D., 20 John st., and Rossville, S. I.
Jelliff, Rev. Hiram, corner of 31st street, and 1st Avenue.
Jones, Rev. Lot, 77 Second Avenue.
Leonard, Rev. Alexander, S., 129 Amity street.
Little, Rev. Charles S., 224 3d Avenue.
Loutrel, Rev. Alfred M., 576 Broome street.
Marcus, Rev. Moses, 15 West 24th street.
McVickar, D.D., Rev. John, 8 College Green.
Millett, Rev. James, 135 Eldridge street.
Morris, Rev. William, 76 Varick street.
Muhlenberg, D.D., Rev. Wm. A., 110 West 20th street.
Nichols, Rev. Edwin A., 528 Hudson street.
Ogilby, D.D., Rev. John D., Theological Seminary, Chelsea Square, Twentieth street.
Pardee, Rev. Isaac, 11 University Place.
Parker, Rev. Benjamin C. C., 114 East Broadway.
Parker, Rev. Samuel P., 6 Amity Place.
Parks, Rev. Martin P., 24 Vesey street.
Peck, Rev. Isaac, 558 Houston street.
Peters, Rev. Thomas M'C., 6 mile stone, Bloomingdale Road.
Pound, Rev. Jesse, 50 Fourth street.
Preston, Rev. Thomas S., 64 Eleventh street.
Price, D.D., Rev. Joseph Henry, 62 Second Avenue.
Richmond, Rev. William, Bloomingdale.
Schroeder, D.D., Rev. John F., 3 St. Clement's Place.
Seabury, D.D., Rev. Samuel, 125 West Thirteenth street.
Shimeall, Rev. Richard C., 12 Tenth street.
Slack, Rev. George N., 82 Frankfort street.
Smith, D.D., Rev. Hugh, 206 West Twentieth street.
Southard, Rev. Samuel L., 23d st., near 4th Avenue.
Spencer, Rev. Jesse A., 208 Wooster street.
Sweetzer, Rev. Henry W.
Taylor, D.D., Rev. Thomas H., 70 Second Avenue.
Turner, D.D., Rev. Samuel H., Theological Seminary, Chelsea Square, Twentieth street.
Tyng, D.D., Rev. Stephen H., 56 East Sixteenth street.
Verren, Rev. Antoine, 99 Franklin street.
Wainwright, D.D., Rev Jonathan M., 10 Hubert street.
Walton, Rev. William, 2 Abingdon Square.
Ward, Rev. Henry D., 870 Broadway.
Weston, Rev. Sullivan H., 101 Chamber street.
Whitehouse, D.D., Rev. Henry J., 120 Eleventh st.
Williamson, Rev. Charles H., 68 Duane street.
Wilson, D.D., LL.D., Rev. Bird, Theological Seminary, Chelsea Square.

BROOKLYN.

Beare, Rev. Henry M., Atlantic, corner of Powers st.
Cutler, D.D., Rev Benjamin C., 1 Sands street.
Diller, Rev. Jacob W., Washington Av. near Fulton Av.
Fish, Rev. John F., Willow, corner of Pine Apple street.
Gardiner, Rev. Charles Huntington, 30 Johnson street.
Guion, Rev. Thomas T., Clason Av., near Myrtle Av.
Johnson, Rev. Daniel V. M., 18 Tompkins Place.
Johnson, Rev. Evan M., corner of Pearl and Johnson st.
Johnson, D.D., Rev. Samuel R., 49 Myrtle Avenue.
Lewis, D.D., Rev. William H., next to Church of Holy Trinity.
Magee, Rev. Edward, Hicks near Sackett street.
Noble, Rev. Birdsey G., 30 Clinton street.
Staunton, Rev. William, Warren st., near Clinton.
Stone, D.D., Rev. John S., next door to Christ Church.
Vinton, Rev. Francis, Court street, near Livingston st.

WILLIAMSBURGH.

Fash, Rev. George W., 10th st., corner of South Second st.
Haskins, Rev. Samuel M., 1 St. Mark's Place.
Reynolds, Rev. Charles, 50 South Eighth street.

JERSEY CITY, N. J.

Aldis, Rev. Charles.
Barry, D.D., Rev. Edmund D., Essex street.
Patterson, Rev Albert C., Grand street.

Selected Matter.

From the English Churchman.

LETTER TO A CONVERT TO POPERY.

[Concluded.]

You next call on me "to show and to prove to you, in the Protestant or Reformed Church, one Supreme and Living Head as the Representative of our blessed Saviour upon earth." (*m*) In answer to that call, I would ask you to show and to prove to me where it is ever promised, or declared, in Holy Scripture, or in any other Revelation of God's will, that there should be one supreme and living Head as the representative of our blessed Saviour on earth? Our Lord, we know, promised His Apostles that He would "pray the Father, and the Father would give them another Comforter, that He might abide with them for ever, even the Spirit of Truth; Whom the world" (He adds) "cannot conceive, because it seeth Him not, neither knoweth Him; but ye know Him; for He dwelleth with you, and shall be in you." (St. John xiv., 16, 17.) And again, "The Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (St. John xiv. 26.) Is this the one supreme and living Head? If not, what promise, what hint, is there of any other one? Our blessed Lord, also, told His Apostles that He would be, or rather was, with them alway, or all the days. (St. Matt. xxviii. 20.) But did any commentator ever suppose, or pretend, that Christ would be with His Apostles by a living human Representative, and not by His Divine Spirit, whom He would send unto them from the Father, as He said, to abide with them for ever? I am well persuaded you can never prove it. Again, our Lord said to all His Apostles, "Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained." (St. John xx. 23.) But that commission gave no power, or knowledge, or authority to one Apostle, or one successor of the Apostles, over others, then, or at any subsequent time.

With reference to what you say further, of your supposed "supreme and living Head, as the representative of our blessed Saviour upon earth, and the want of such a Head to whom the different sects of Protestants may appeal to determine which of the different interpretations of the same several texts of Scripture is the correct one;"—I would observe, that the Church of England, (receiving and teaching nothing, as necessary to salvation, which may not be received in, or proved by, Holy Scripture,) is content to appeal for her interpretation thereof, in all doubtful points, to the three Catholic Creeds, and to the judgments of the Church declared in every rightly constituted and duly acknowledged General Council. You can hardly be aware, or you must presume upon the ignorance of others, that this is a Canon of our Church enacted in that Convocation of 1571, which required subscription to our "new-fangled articles," as you courteously designate them; viz., "The Clergy shall be careful never to teach anything from the pulpit to be religiously held and believed by the people, but what is agreeable to the doctrine of the Old or New Testament, and collected out of that same doctrine by the Catholic Fathers and ancient Bishops."

And here, my dear Sir, permit me to ask you whether you have learnt, in your long inquiries, and have duly considered, how differently your brethren of the Romish Communion are in this respect circumstanced? Do you know that Popes, "the supreme and living Heads," from time to time, of the Roman Catholic Church, have contradicted Popes, and Synods assembled by Popes opposed and contradicted one another; and that once, for nearly half a century together, there were rival and hostile Popes, each professing to be Christ's Vicar upon earth,—the centre of unity and impersonation of infallibility? And further, do you know that, notwithstanding all the boasting of the Roman Church that she is somehow and somewhere infallible, it has never yet been decided, by her most distinguished Divines and advocates, where her supposed infallibility resides? Whether in her Bishop alone, or in a General Council alone, or in a General Council presided over by a Pope? Each of these theories has its ardent and eminent supporters.

You next say "it appears to you evident that it is impossible to establish anything like Church Discipline, without a living Head that can carry out" (enforce?) "obedience." (*n*) But what seems to you impossible, may be very possible notwithstanding; and you ought to have found in your inquiries, that every successor of the Apostles has authority to establish Church discipline, and to carry out obedience within the limits of his proper jurisdiction, as entirely as the Bishop of Rome has in his Diocese. Every Bishop has not, it is true, the temporal wealth and power of the Bishop of Rome to enforce his commands and censures, and any Bishop may be hindered in the exercise of his lawful authority, as the Pope has often been; but the Spiritual jurisdiction vested in every successor of the Apostles is inherent and indefeasible.

Your next assertion is, that "you can triumphantly prove the origin of their doctrine" (I presume of the Church of England) "to commence with their revolt, by their own Book of Common Prayer—viz., by the Thirty-nine Articles or Canons, ratified and confirmed by the whole Clergy of the Church of England in the year of our Lord 1571." (*o*) But do not you perceive, my dear Sir, that, by the same argument, you not only prove the origin of the doctrine of every national Church to commence, when, in any Synod or Convocation, Articles and Canons were confirmed by its Clergy, but also the origin of the doctrine of the Church of Rome to commence in the year 1563; because at that time the Articles and Canons of the Council of Trent were confirmed by the Clergy of that Church,—nay, the origin of the doctrine of the Church universal to commence when in any General Council new Articles and Canons against any heresy or corruption were in like manner ratified and confirmed? So much for your triumphant proof!

If, indeed, the Church of England had added, in the year 1571, to the Catholic Creeds another and a new Creed, embracing doctrines not before held and taught by the Catholic Church, and declared them to be necessary Articles of the Faith, then there would be reason in dating her existence from that year. The Church of Rome, by the publication and adoption, in the year 1564, of the Creed of Pope Pius IV. (containing the doctrines and ordinances by which she is distinguished from other Catholic Churches) has proclaimed and sanctioned a departure from Primitive Christianity, that stamps her with many undoubted marks of novelty.

Your call on me to show to you, "in the whole of these new-fangled Articles or Canons one whole or entire Canon of the Primitive Church," (*p*) is easily answered by informing you that the object of our national Synod or Convocation, in 1571, or 1562, was not to repeat, or re-enact the Canons of the Primitive Church, (which the Church of England has never contravened) neither yet to declare the whole system of our Church in Faith and Discipline, but "for the avoiding of diversities of opinions, and for the establishing of consent touching true Religion." The Primitive Church could not enact Canons against errors of a subsequent and modern date. Would it be reasonable to look for a treatise by Archimedes on the construction of a railroad?

Your pleasantry about the word or name Reformation I do not feel disposed to meddle with. "A rose by any other name would smell as sweet." You are therefore at liberty to call it "deformation," or anything else you please: (*q*) nicknames can only serve to show the lack of argument on the part of those who use them. I would, however, remind you that, at the Council of Trent, that Church, which you suppose cannot be corrupted, concluded every Session by decrees on Reformation; nay, that the loud cry for Reformation forced on Pope Paul III. the necessity for convoking that Synod.

You next assert that "if I could prove that monstrous paradox,"—viz., (as I understand you) "that the dogma of Transubstantiation is repugnant to the Word of God, and was not declared an Article of Faith for more than 1200 years after Christ,—you would not believe the existence of the Church of Christ at all upon earth; and that you would suffer your head to be cut off before you would join the Catholic Church, if she did not at all times teach the belief in, and perpetuate this adorable banquet of love to her children, in which is contained the Body and Blood, Soul and Divinity of Christ, as taught by the Blessed Jesus himself in the different Gospels." (*r*) Now, with respect to these strong protestations, I earnestly hope, my dear Sir, that your head neither is, nor ever will be, in the imminent peril which certainly threatens it, if its safety depends upon my not being able to supply a proof of what I have asserted in my first letter to you; much more do I hope and pray that, should God, of His great mercy, open your eyes to a grievous error of your new Faith, He will keep you from lapsing into the infidel opinion that, because Rome has erred, the Church of Christ does not exist upon earth. For it is a certain historical fact, that the dogma of Transubstantiation was first declared an article of Faith at and by the Fourth Lateran Council in the year 1215! Next you declare that "by reading and digesting certain verses of the 6th chapter of St. John's Gospel you have come to the same conclusion which Luther taught as a Divine Faith, that the true Body and Blood of Christ are really and substantially present in the blessed Eucharist after the consecration of the Bread and Wine." (*s*) But, my dear Sir, are you, or are you not, aware, that when you have come to this conclusion, you have not by any means come to Transubstantiation? Either you have been deceived yourself, which I would rather hope, or you would deceive others by the pretence, that the real presence of Christ in the blessed Eucharist (which the Church of England with the whole Church Catholic has ever held) is equivalent to that conversion, or change, of the whole substance of the Bread into the substance of our Lord's Body, and that change of the whole substance of the Wine into that of His Blood, called Transubstantiation, which the Church of England, with the whole Catholic Church for a thousand and many more years after Christ, has refused to teach or affirm.

The error of the Church of Rome, and of Luther, (though you are by no means in perfect agreement with your new ally on this Doctrine) is surely that of intruding into those things which we have not seen, and cannot see; and refusing to walk, with all sound and humble disciples, "by faith and not by sight." But "blessed are they that have not seen, and yet have believed" (St. John xx. 29). You have not advanced a single argument in support of your "divine Faith;" neither have you shown any mystery of the Faith which the Church of England rejects: for you have carefully kept out of view the dogma of Transubstantiation, while you endeavour to fix upon us the rejection of our Lord's real presence. But can *you* suppose, or pretend, that the Church of England rejects this mystery, when your first Catechism has instructed you that "the Body and Blood of Christ are verily and indeed taken and received by the faithful in the Lord's Supper:" and when the same mysterious but blessed truth is asserted, (through not explained or defined, as the Church of Rome vainly and presumptuously attempts it,) in our Liturgy repeatedly?

With reference to your assumption, that "it is she alone," (meaning the Church of Rome) "that always had, and will have, the power of perpetuating and consecrating this Bread of Life for her children," (*t*) I beg to say, that should you desire it, I shall at any time be prepared to prove that the power and authority to dispense His word and consecrate His Sacraments, given by Christ to His Apostles, and their lawful successors, do, by virtue of an undoubted and canonical succession, belong to the Bishops and Clergy of the English Church: while there has been such a departure from the practice, and such a violation of the Canons, of the Catholic Church, in the ordering of many Bishops of the Roman Church, that the lawfulness of their orders and the validity of their ministrations have been seriously brought into question.

You next venture to assert that the rejection of the doctrine of Transubstantiation "is the palpable cause why now at length the most enlightened, holy, and sincere of the members of the Church of England are leaving her, and joining the Holy, Roman, Ancient and Catholic Church." (*u*)

But, in the first place, I would beg to assure you, that the most enlightened, holy, and sincere of the members of the Church of England are not leaving her; and in the second place, that, of those who have left her, several have confessed and declared that they have not ventured to approach the question of Transubstantiation, that they have purposely shut their eyes to that doctrine, as to many other developments of modern Rome, and have taken it upon the faith of their leader and guide.

"You hope," in conclusion "that ere long you will see my name ranked amidst the famous converts of this present enlightened age,"—and, (modestly omitting your own name,) you are pleased to mention particularly "the Newmans and others, my College contemporaries." (*v*)

Now the Newmans, my College contemporaries, were two—brothers in grace, as well as in blood—men of equal talent and attainment, and, as far as we could judge by outward conduct, of equal piety and devotion. Of these brothers, strange and sad to relate, one has gone into the furthest extreme of Dissent or popular Protestantism; the other into the opposite extreme of Popery, with all its developments. You do not say with which of these two Newmans you wish to see my name associated. I have not leisure to tell you fully (*w*) what in my poor judgment was the cause of their perversion; substantially the same in each case, though taking such a different course, and proceeding to such a contrary extreme. I would only show you that it is not quite sound and safe to refer me "to the famous converts of this enlightened age." I think I cannot do wrong (and O that you would be content to think and act with me!) to "stand in the ways, and see, and ask for the old paths, where is the good way, and walk therein, that we may find rest for our souls" (Jer. vi. 16.)

Thus, my dear Sir, I have, though in much distraction, replied to all the points in your letter; and I am not without hope that, if you are still indulged with the use of your senses, your reason, and your Bible, you will perceive and acknowledge how grievously you have been misinformed and misled.

All I ask is a candid, prayerful examination of the subject, with such help as I can put into your hands; and when you have made inquiries—not five years, but five months—on this side, you may discover where the Truth lies.

I desire to be remembered in all Christian charity and sincerity to poor Mrs. Winser (*x*). For her, and the other members of your family who have been led (by whatever arguments and inducements) to profess the same Faith with yourself, I pray to God that He will forgive them, and permit them the opportunity of returning to the Church of their fathers, and, I doubt not, of their own choice.

I submit what I have written to your calmest consideration, assuring you that my only motive for entering at such a length upon your letter has been a desire for your good and the glory of God. The same is my motive for printing my reply. I trust that in this shape it may be more intelligible and useful to yourself; but I am desirous also, if God will, to be of use to your neighbors and friends, who may be led astray by the same arguments which have deceived you, and whom I cannot reach in any other way.

And now, praying earnestly for you that "you may know the truth and the truth may make you free," I beg to subscribe myself,

My dear Sir, your faithful friend and well wisher, THOMAS F. H. BRIDGE.

To Peter Winser, Sen., Esq., Aquaforte

P. S.—I would gladly, had you permitted it, have printed your entire letter with this reply; but I am sure that you will admit that the extracts have been fairly and correctly made. I did not put my letter into the printer's hands, until I had heard from you in answer to my offer to print yours also.

APPENDIX.

John Henry Newman gained a second class in Classical Literature, and was elected Fellow of Oriel College. He became Dean and Tutor of that College, but left his proper duties to open and superintend a kind of monastery in the neighborhood of Oxford, *of his own heart and will.* This establishment received no favor, and Mr. Newman went over to the Roman Catholics, whom he had before attacked in most unmeasured terms. He was re baptized, and is now, it is believed, in Rome.

Francis W. Newman, his brother, gained a first class in Classical Literature, and a first class in Mathematics, and was elected Fellow of Baliol College. He presently went as missionary to Persia, but *of his own heart and will,* neither ordained nor sent. His undertaking did not succeed, and on his return to England, he renounced his communion with the Church, and joined the Dissenters. He was re-baptized by immersion, and is now a professor in the godless London University. Thus will always end, in one extreme or other, self-chosen ways! [Mr. F. W. Newman is now a Socinian, we believe.—ED. *E. C.*]

NOTES.

(*m*) "I now humbly and respectfully call on you to show, and to prove to me in the Protestant or Reformed Church, (as you call it.) One Supreme and Living Head as the Representative of the Blessed Saviour *on earth,* to Whom the different sects of Protestants can appeal, to determine which of the different interpretations of the several same texts of scripture is the correct one."—*Your letter.*

(*n*) "It appears to me evident that it is impossible to establish anything like Church Discipline, without a living Head, that can carry out obedience, which the inconsistency of the Thirty-nine Articles have totally destroyed.'—*Ibid.*

(*o*) "I can triumphantly prove the origin of their doctrine to commence with their revolt, by their own Book of Common Prayer, viz., by the Thirty-nine Articles, or Canons, ratified and confirmed by the whole Clergy of the Church of England *in the year of Our Lord* 1571."—*Ibid.*

(*p*) "And I call upon you, Rev. dear Sir, to show to me, in the whole of these new-fangled Canons, one whole and entire Canon of the Primitive Church."—*Ibid.*

(*q*) "The last word of your last paragraph—viz., 'Reformation,'—that you appear to bring forward to prove that the Church of England *is not* a New Church, is not of such importance to me as you may imagine, because the very Name was given it by the party themselves, and was nearly of the same nature as Cromwell's Reformation of the *State* in England, although it might be some time longer in duration; and therefore it is with a bad grace indeed that it merits the Name, and it would be in my mind more in accordance with truth to call it Deformation."—*Ibid.*

(*r*) "But the example you quote—viz., that the Reformers have rejected the dogma of Transubstantiation as being repugnant to the Word of God, and was not declared an Article of Faith for more than 1200 years after Christ, astonishes me more than all.

"Why, my dear Rev. Sir, if you could prove that monstrous paradox, I would not believe the existence of the Church of Christ at all upon earth; and I would suffer my head to be cut off before I would join the Catholic Church, if she did not at *all times* teach the belief in, and perpetuate, this adorable banquet of love to her children, in which is contained the Body and Blood, Soul and Divinity of Christ, as taught by the Blessed Jesus himself in the different Gospels."—*Ibid*

(*s*) "By reading and digesting the 48th, 50th, 51st, 53rd, 54th, 55th, 56th, 57th, 58th, and 63rd verses of the 6th chapter of the Gospel of St. John, together with the context, I have come to the same conclusion to that which Luther taught, as a Divine Faith, that the true Body and Blood of Christ are really and substantially present in the blessed Eucharist after the consecration of the Bread and Wine."—*Ibid.*

(*t*) "But finding that the One Holy Catholic Church has always taught, and continues to teach with an uniformity peculiar to her blessed self, this heavenly dogma of Faith, and because it is she alone that always had, and will have the power of perpetuating and consecrating this Bread of Life for her children."—*Ibid.*

(*u*) "And which is the palpable cause why now, at length, the most enlightened, holy, and sincere, members of the Church of England are leaving Her, and joining the Holy, Roman, Ancient, and Catholic Church."—*Ibid.*

(*v*) "Hoping, as your sincere friend indeed, that ere long I will see your name ranked amidst the famous converts of this present enlightened age, and of your native land,—viz., the Newmans and the Fabers, your College contemporaries"—*Ibid.*.

(*w*) See Appendix.

(*x*) "Believe me to remain, my dear and Reverend Sir, with sincere wishes for that happy change, in which I am joined by my beloved spouse, whom I am consoled to have to inform you has also lately joined the true and saving Faith."—*Ibid.*

OLDEN TIMES IN NEW ENGLAND.—The Springfield Gazette lately published a literal copy of a letter written one hundred and thirty-four years ago, by one Lawrence Conant, a member of the ordaining Council at the settlement of the first Pastor over the old South Society (Congregational) in Danvers, Mass. It not only gives an insight into the manners and customs of the Puritans of those days, but also shows the position held by Churchmen of those times. On the former point take the following:

"When ye services at ye house were ended, ye Council and other dignitaries were entertain, at ye house of Mr. Epes, on ye hill near by, and we had a bountiful table, with bear's meat and venison, the last of which was from a fine buck, shot in ye woods near by. Ye Bear was kill'd in Lynn Woods, near Reading. After ye blessing was craved by Mr. Garrish of Wentham, word came that ye buck was shot on ye Lord's day, by Pequot, an Indian, who came to Mr. Epes, with a lye in his mouth, like Annanias of old; ye Council thereupon refused to eat ye venison; but it was afterwards agreed that Pequot should receive forty stripes save one, for lying and profaning ye Lord's day, restore to Mr. Epes ye cost of ye deer; and considering this a just and rightful sentence on ye sinful Heathen, and that a blessing had been craved on ye meat, ye Council all partook of it, but Mr. Shepard, whose conscience was tender on ye point of venison."

On the other point, the writer makes the following curious record:

"Ye Governor was in ye house, and her majesty's commissioners of ye customs, and they set together on a high seat by the pulpit stairs. Ye Governor appears very devout and attentive, although he favors Episcopacy and tolerates ye Quakers and Baptists, but is a strong opposer of ye Papists."

Communications.

For the Churchman.

CHRIST'S FAST AND TEMPTATION—NO. V.

Christ's fast of forty days, and subsequent temptation, first in the wilderness, then upon the summit of the temple, and last upon the mount, prefigured under the Old Dispensation, and typical under the New, and an earnest to the Church of her final triumph.

The third great temptation of the Christian Church was to *temporal dominion,* when, like her Lord, she was taken up into an exceeding high mountain, and showed all the kingdoms of the world and all the glory of them, with an offer of their entire sovereignty, if she will but fall down and worship the giver! This was by far the richest gift the prince of this world had to offer, even "his seat, his power, and his great authority." What more could he give than his own throne? That he could give it to whomsoever he would (as he had said) was false, or else he would gladly have bestowed it upon Christ; and that such dominion had ever been delivered unto him, we might also have justly doubted, (as spoken by the father of lies,) did not experience sadly confirm the fact; for the four great monarchies of the world, by whom its glory and honor were possessed, were all heathen, and devoted to the service of Satan; and thus ever does our adversary mingle truth with error to deceive. Yet this dominion ceased, when the world became Christian, in the time of Constantine; to regain which, the devil must himself become Christian before he may dare to propose the offer, which step had already been taken by newly-arraying paganism in its borrowed garb of Christianity: a device replete with the subtlety of the serpent, and which could have succeeded only through the general supineness, luxury, and dissoluteness, which had gradually overspread the whole of Christendom, thus rendering her baser portion an easy prey to the Tempter.

The way thus prepared, Satan now assails with his fiercest, proudest, and most consummate temptation, the "mountain of the Lord's house," which had been, as foretold, established in the last days in the top of the mountains, and exalted above the hills and all nations had flowed unto it. Upon this exceeding high mountain does the Church, from her lofty stand, look out upon the wide-spread landscape, rich and varied with all that earth can offer to delight the senses, where the lust of the flesh, the lust of the eye, and the pride of life, (the three great sources of temptation) find their full and appropriate enjoyment; all these things are within her reach, if she will but accept them upon the proffered terms! But what are they all to the true and loyal Bride, standing with her Lord upon the holy mount? Oh! lighter than vanity, and as a feather in the balance of the sanctuary are they all, with all their far-famed glory! How do all the baubles of earth, with all their empty show and false glitter, sink into utter insignificance and worthlessness, when compared with the joys of eternity, or even with one hour of sweet and heavenly communion upon earth!

This proudest of all Satan's temptations does the faithful Bride of Christ reject with scorn and merited contempt, ready ever at His bidding to unite her own fortunes with those of her Lord, who had said, "My kingdom is not of this world; knowing, too, that even *in this present time* she should receive an hundred fold more, though with persecution—more of true content and peace of mind; peace which the world can neither give nor take away, and in the end eternal life. But she, who is the harlot, and not the Bride, eagerly seizes the offer; bows down, and, with the most obsequious worship, adores the god of this world, who bestows richly upon her his best and highest gifts; and finds her own sentence written in those words addressed by our Lord, once to the Tempter, and afterwards to Peter, guilty in a degree of the same sin—"Get thee behind me, Satan; thou art an offence to me; for thou savorest not the things that be of God, but those that be of men." How truly did Peter in this, as well as in all the great defects of his character, especially in the sin of blasphemy and denial of his Lord, typify the corrupt Roman branch of the Catholic Church! Well in this respect, though in no other, may she claim his name, to which no other Church has equal right, or will, for a moment, dispute with her the precedency; for no other has thus basely denied their Lord, and betrayed Him into the hand of His enemies as she has done, by her false assumption of supernatural power, by her worship of saints and images, and by her dreadful sin of blasphemy—insulting the glory and majesty of God by an abuse both of His name and attributes, assuming to herself that homage due only to the Great Supreme! Would that, like Peter, she had repented at the time of cock-crowing, when the bright beams of gospel light, (so long by her obscured) began to scatter the mists of darkness, and the Church began to arouse herself from the sleep of centuries, touched by the hand of Him who awoke the dead; and who addressed Peter alone, among the slumbering disciples, in the language of kind reproach, as being most zealous in his protestations of fidelity! The Lord turned his eye, beaming with love and tenderness, upon His Church; and she went out and wept bitterly—wept that she should so long have denied her Master, by ignorance of His doctrines, and indifference to His worship. But Rome repented not, because she could not: her *infallibility* hated that torch which showed her naked and fallible to all men: therefore did she fiercely strive to quench its light; but her efforts were in vain, and served only to increase the brightness of its burning.

A brief study of the history of Modern Europe will show us how the temptation to *temporal dominion* seized upon the whole soul and body of the papacy, although withstood by the faithful portion of Christendom, small though it was, in comparison of the rest. In the thirteenth century the Pope was the declared lord of this world. He dethroned, he made kings, he gave and took away kingdoms. He sat upon the haughtiest throne the earth had ever seen, for his ambition domineered over body and spirit, the present and the future world. He bore the sceptre of the earth; he assumed to bear the keys of heaven and hell. The dragon had given him his seat, his power, and his great authority. He proclaimed himself the vicegerent of God; above all kings; incable of being judged by man; more than man! The fearful price of this supremacy was the worship of its giver. *Popery bowed down and worshipped.* It fulfilled the will of Satan by blood. It instantly unsheathed the sword, as heresy before had done, and slaughtered by hundreds of thousands the faithful people who would not be its slaves and the slaves of its idolatry.

The assumption of temporal sovereignty by an Apostle of Christ was against the whole tenor of Scripture, disclaimed by our Lord and His Apostles, and transmitted to the last ages of the Church as a fixed, unalterable law. For how shall the Christian minister fulfil his high commission, "Go ye, and teach all nations," while seated upon his high throne, and wielding the sceptre of royalty? How can the mild and beautiful precepts of our Most Holy Religion be truly enforced by fire and the sword? Who was ever won to willing obedience by such dreadful arguments? Yet such were the guilty measures used by the Church of Rome to establish her much-boasted supremacy; based upon her supposed succession to the primacy of St. Peter, who, with his dying breath (as it were) had said, "Be ye not lords over God's heritage, but ensamples to the flock." And, as to her much-disputed succession to the same, it cannot be ascertained to a certainty whether that Apostle ever was at Rome; the best argument for the fact being to identify Rome with *Babylon,* from which place St. Peter dictated his epistles, in which he seems prophetically to describe the the whole course of Romish error. "The Church which is at Babylon, etc." "Upon this passage," says Calmet, "we understand with all the ancients and moderns in the Romish communion, under the name of Babylon, *Rome.*" To this authority, we would also add the testimony of Bellarmine and Baronius; which admission is no less singular than true, and one to which all true Protestants cannot but give their most unhesitating assent, when comparing the records of history with the words of the "true and faithful witness,"—for Babylon has ever been the great persecutor of God's faithful people, and is, therefore, a fit appellation for both Pagan and Papal Rome.

For centuries had the way been preparing for this last great temptation with which to dazzle and blind the Church of God, even an unbounded aspiration to "all the kingdoms of the world with all the glory of them;" which grand desire of the adversary seemed about to be fully realized, when Innocent III. ascended the Papal chair—a man every way fitted to avail himself of the proffered temptation, having youth, high rank, learning, and great talents, to which was added unbounded ambition. Thus prepared, he began his mad career by wielding in one hand the sword and the sceptre, and bearing in the other the keys and the shepherd's staff; firmly establishing in his own person, and setting the seal with his own hand, to the guilty supremacy of Rome, in accordance with one of his own written decrees, "So hath Christ established the kingdom and priesthood in the Church, that the kingdom is sacerdotal and the priesthood is kingly; He hath set *one man* over the world, him whom He hath appointed *His vicar on earth;* and as to Christ is bent every knee in heaven, in earth, and under the earth, so shall obedience and service be paid to his vicar by all." This decree is somewhat improved upon by Pius V., who declares (in a "Bull" against Queen Elizabeth) "*This one,* Christ hath constituted prince over all nations and kingdoms, that he might pluck up, destroy, dissipate, overturn, plant, and build."

In accordance with such assumed rights, the first act of Pope Innocent was to absolve the prefect and magistrates of Rome from their oath of allegiance to the emperor and transfer it to himself, thus "despising governments" and legalizing rebellion; which formed a fit precedent for that one, who was, in future times, to break down his power, and succeed to his dominion, and who was to form the great head of the infidel power. This, disbanded and scattered, after the death of its leader, was to go forth (like the locust army) to ravage and lay waste the earth, making kings to tremble on their thrones, and the whole earth to quake before them; "a great people and a strong; there hath not ever been the like, neither shall be any more after it;" of which army Joel gives a fine account, prophetic, it may be, of that revolutionary infidel power, which is to subvert all the governments of the world, and itself to be destroyed by Christ's coming in vengeance to punish His enemies. E.

For the Churchman.

All views of the sufferings and death of Christ which stop short of recognizing their connection with that fundamental doctrine of the Gospel, His making atonement for our sins by being Himself a Sacrificed Victim, however honorably they may interest our sensibilities, however firmly fix our faith on Him as a being of exemplary virtue, and a teacher of truth and righteousness altogether worthy of confidence, are not *strictly Christian* views. This must be so, if the Bible is to be regarded as possessing any reasonable claim to authority in matters of religious faith and duty. If falsehood and delusion do not so pervade it as to deprive it of all such claim, this atoning and vicariously sacrificial character of the sufferings and death of the Founder of Christianity must be a fact which man cannot gainsay or resist.

Prophets spake of the Messiah as "wounded for our transgressions," and "bruised for our iniquities;" as having "the chastisement of our peace upon Him;" as One "with" Whose "stripes we are healed," and whose "soul" was made "an offering for sin;"* and as "cut off, but not for Himself."† Christ referred to His own death as the giving of "His life a ransom for many;"‡ as the giving of His "flesh for" [instead of] "the life of the world;"§ as the laying "down" of His "life for the sheep;"‖ and as the shedding of His "blood for the remission of sins."¶ His inspired apostles speak of Him as having "once suffered for sins, the Just for the unjust, that He might bring us to God;"** as One "Who gave Himself a Ransom for all;"†† as having "given Himself for us, an offering and a Sacrifice to God;"‡‡ and as "having, by His own blood, obtained eternal redemption for us."§§

Besides this incontrovertible direct evidence in its favor, the doctrine of Christ's vicarious sacrificial suffering furnishes the only reasonable account of the *awful extreme* of His agony. Martyrs and confessors in His cause have endured even greater cruelty from men, not only with unyielding firmness, but with joy and triumph. Jesus utters deep groans of anguish; is filled with sore amazement at the extent of His sufferings; is sorrowful even unto death; prays with earnest reiteration that the bitter cup may pass from Him; and at last expostulates in melting strains for being forsaken by His God. There is not enough in the reeord of what man inflicted on Him to account for all this. The only adequate cause is found in the stupendous doctrine now considered. He had come to do the will of God in our redemption; and therefore the Lord laid upon Him the iniquities of us all. He was submitting, as man's voluntary Representative, to the tremendous exactions of that perfect justice, which, an inseparable attribute of the Deity, must be satisfied before, consistently with the essential harmony of His character, His mercy can be exercised. Christ interposed His own sinless humanity to have visited upon it those punishments wherewith the All-righteous God must, for the equity and purity of His government, recompense the guilt of men; and in which, besides more direct judgments of His wrath, He turns to the purposes of moral discipline the evil passions of wicked men, and the malice of infernal beings. Thus was there endured by our Redeemer an accumulation of suffering, in mind, body, and spirit, beyond whatever, in this world, has fallen, or can fall, to the lot of man. Himself free from sin, He suffered, because of having offered Himself as an atoning Sacrifice, what was due to divine justice for the sins of the whole world.

What truth can be more deeply interesting to our race than this! It will not admit of being superficially or merely speculatively regarded. Every just and reasonable view of it claims its being brought most seriously home to the reflecting heart. Such a sacrifice cannot be supposed to have been offered, save for a necessity as imperious in its demands as awful in its character; and this must cover with fearful guilt the light esteem of it, or the neglect of deducing from it effectual principles and motives of Christian faith and holiness. So great love cannot have been exercised in vain. If it move not to proportioned returns of gratitude and devotion, it must draw down the peculiarly heavy displeasure of our insulted God. This should be well considered by those whose thoughtless pride leads them to expect mercy and salvation on any other ground; those whose vain imaginations lead to the sinful abuse of this doctrine, by drawing from it food for presumptuous and fruitless speculation, instead of receiving it with meek and confiding faith, and resting in it as the only source of hope; and those who are not moved by it to the repentance, faith, and humble and holy obedience, which are the divinely appointed conditions whereon are suspended the precious benefits designed by THE GREAT ATONEMENT. B. T. O.

* Isaiah liii. 5,10. † Daniel ix. 26.
‡ St. Matthew xx. 28. § St. John vi. 51.
‖ St. John x. 15. ¶ St. Matthew xxvi. 28.
** 1 St. Peter iii. 18. †† 1 Timothy ii 6.
‡‡ Ephesians v. 2. §§ Hebrews ix. 12.

If you, my brethren of wealth, are willing to bear the responsibility of your riches, I would neither interfere with them, nor aid others to enter your class. I would rather pray God to aid you in the management thereof, so that when you shall "hear a voice from heaven, saying," "give an account of thy stewardship," you may render up your account with joy, not with grief.

For the Churchman.

THE NEW EDITOR—A DIALOGUE.

Scene. *The Rev. Dr. Acidon's Study.* The Doctor writing busily at a table. Heaps of letters.

Dr. A. (*Reading as he writes.*) "Well adapted for an engine of disorder in the Diocese." Yes, that will do very well—an excellent device for this society, and my *role* is an important one. I do like to be active. (*Clock strikes 8.*) Ha! the appointed time for that young man to see me about *my* paper. (*Puts away his portfolio hastily.*) I hope he will be punctual. (*Takes a seat by the fire place; and then walks up and down the room.*) Very tiresome this—ten minutes and more late. It won't do. (*Ring at the door-bell.*) Oh! here he comes at last. (*Servant announces.*) The Rev. Slibuts Molrat Katzpau.

Mr. K. (*enters—'six feet high and well proportioned.'*) Good evening Dr. Acidon.

Dr. A. Ah! my good Sir, I am happy to see you—take a chair—we will enter upon business at once, for my time is very much occupied. You are an applicant for the editorship of the *Schismatical Kettle-Drum*—in place of the Rev. Tuneful Jubb* who retires from ill health—and other causes (*aside*).

Mr. K. Yes Dr., I shall be very glad to get the place.

Dr. A. We shall be glad to employ you if you suit us—but you must answer a few questions first. What are your principles?

Mr. K. True blue Protestant—No Popery—Down with the Puseyites—The Bible without note or comment.

Dr. A. Do you receive the 39 Articles?

Mr. K. So far as they are consistent with the Scriptures and no further.

Dr. A. What do you think of the Prayer Book?

Mr. K. Devout and well meant, but too favorable to Tractarian errors—it needs reformation, especially the Baptismal and Communion services.

Dr. A. Do you receive the two Creeds, and why?

Mr. K. Because they can be proved by most sure words of Holy Scripture.

Dr. A. Who says so?

Mr. K. I do. I know they can.

Dr. A. Do you rely on Tradition or the authority of the Church in their interpretation?

Mr. K. No, I detest the proposition *ex animo*, I can determine the meaning of Scripture for myself.

Dr. A. Do you hold the doctrine of justification by faith without works?

Mr. K. Yes, and I hold that good works are rather injurious to salvation as the 13th Article teaches us.

Dr. A. Wonderful soundness? he will make an admirable Editor with these principles. Now, Sir, I must converse a little about your duties as Editor, that you may fully understand what you are to do and what to expect. You know, I presume, that your office is rather nominal than real.

Mr. K. Yes, Sir, Mr. Jubb said something of the kind, but he was not clear in his explanation.

Dr. A. I dare say not, but it must be fully explained now. The *Kettle-Drum* is managed by a committee of whom I am the head, and we do most of the editorials—but it is necessary to have a responsible person to father them, and this our Editor does. We do the theology exclusively, and Jubb now and then writes a book notice or the like, reads the proofs, and gets up the paper—tho' I always take a look at it just before it goes to press, to see that it is all right. Your duties will be much the same; and you may write short pieces, and use the scissors as freely as you please—with the limitation aforesaid.

Mr. K. With such able aid—direction I mean—I shall have little trouble.

Dr. A. You must not say that, Sir, for I am somewhat hard to please, and make no scruple to cancel what does not suit me. Poor Jubb has once or twice made sad blunders, and I have had to make up a retractation for him myself—it is often the case with his book *notices*. By the by have you published any works?

Mr. K. No Sir, nothing except a few patriotic odes in the *Bubble and Squeak*, our village paper.

Dr. A. That's lucky—Jubb published one or two volumes of poetry in times past, when he was a High Churchman, and finds them somewhat embarrassing since his conversion. Some wags in "The Churchman," got hold of them and spread their beauties to the world. It was, to be sure, ridiculous enough, but Jubb did not care. His assurance is wonderful.

Mr. K. Indeed, Sir, I agree with you—he seems to hold, with Seneca, that it is right *nulla pallescere culpa*, i. e., to be ashamed of nothing.

Dr. A. Make that your motto as Editor, and you will be a happy man.—By the by, you are quoting *Horace* and not *Seneca*.

Mr. K. Well, any how the Latin is right, and that is more than can be said of Jubb's lucubrations.

Dr. A. You must not be hard on him—he often naps, as I made him confess; but he writes very prettily sometimes. Have you brought any specimens of your composition?

Mr. K. Yes, Sir, a Sermon, and a Lyceum Lecture on the Sufferings, Merits, Orthodoxy, and Benevolence of the Puritans.

Dr. A. What is the Sermon about?

Mr. K. *The benefits that have arisen from heresies.* It is a development of the Sermon on the advantage of Parties in the Church. I have clearly shown how erroneously the early Church acted in these matters, and contend that "where the Spirit of the Lord is, there is Liberty." I exhort my auditors to treat even Unitarians and Mormons with kindness and charity, as being possibly in the right; and to wage war with none but Romanists and Puseyites: of them, I say *Carthago est delendus.*

Dr. A. *Delenda*—I hope you have it. Let me see the Sermon. Um-um-um—style bold—not much logic—but plenty of assertion—slap dash and *ad captandum*—writes good grammar—will take with our people—has more force than Jubb—no milk and water.

Well, Sir, I am quite satisfied—with some supervision you will get along very well. You must be careful how you write theology, however—those fellows opposite are like hawks, and do maul poor Jubb most terribly sometimes. Be careful to deal in generalities and negations; it is the safest course: Jubb understands this very well: if you specify particulars, you will be sure to get into a scrape. It is very easy to say that a Sermon contains unsound doctrine, or is contrary to Scripture, and you can thus demolish an adversary in one or two lines. Whereas if you attempt to show *wherein* it is contrary or unsound, you will very probably only display your own ignorance. Do you belong to the American Bible Society?

Mr. K. No, Sir, I can't afford it.

Dr. A. Oh! you must be made a life member immediately. We all belong to it now—it makes us popular. I will see you are admitted also to the American Tract, and to the A. S. S. Union. To be sure it is ridiculous to see me there, but I need support, and cannot help it. Of course you belong to the *Society for the Confusion of Evangelical Knowledge?*

Mr. K. Yes, Sir, I sent my dollar a month since—as soon as I heard Jubb was to be shelved (*aside*).

Dr. A. That is a very gratifying proof of your sound Protestant principles. Well, Sir, I shall inform our Committee of this examination—interview I mean—and will communicate the result to you next Monday. Rely upon it the conclusion will be favorable. I shall support you with pleasure (*rises*).

Mr. K. (*rising*) But Doctor the—a—the-a-compensation.

Dr. A. Oh yes, I had quite forgotten—have you a parish?

Mr. K. Not at present, Sir.

Dr. A. That's unlucky. Why the salary is fixed at a thousand a year—when we can pay it—but at present it is nominal like the Editorship—Jubb has a parish, and that supports him, but how we are to manage with you I do not see. Our expenses are heavy, for half the papers are sent gratuitously, and sometimes the people wont take them from the Post Office, and we have to pay postage for sending them back. Pray, are you married?

Mr. K. Certainly, Sir; I hold that a Presbyter should be the husband of one wife—of course *at a time*.

Dr. A. Have you a family?

Mr. K. Only five children, Sir.

Dr. A. Whew! I did not expect this. Well, Sir, I shall lay your case before the Committee, and we shall try to make up something. Perhaps we can get you a parish in the neighborhood. Good evening, Sir. (*exit Mr. Katzpau*). Well, this is untoward enough, but I like the fellow—he is not spoiled by poetry, and can do some fighting on occasion—(*returns to his letters*).

SEARCH.

* The reader must not confound this person with the illustrious poet of *Little Pedlington*.

For the Churchman.

ST. THOMAS'S CHURCH, HAMILTON.

Mr. Editor,—The Right Reverend the Bishop of Western New York visited St. Thomas's Church, Hamilton, on the 19th day of May, 1848, and administered Confirmation to twenty persons besides one in private. Several others were intending to receive the Holy Rite, who were prevented by accidental circumstances. Among those confirmed, or desirous to be confirmed, were some of the most respectable citizens of this section of the State. There were present, on the occasion, in addition to the Bishop and the Rev. Mr. De Teng the Rector, the Rev. Messrs. Battin, Wilson, Gray, and Pise. A crowded congregation attended the services. St. Thomas's Church, Hamilton, was consecrated in the month of June, 1847, and has been under the settled services of a Rector for about ten months. In that time the number of communicants has more than doubled—there being now nearly fifty. This Church was constructed almost wholly from the benefactions of non-residents of Hamilton, and of the sums contributed, no inconsiderable amount was subscribed in the Diocese of New York. It must be gratifying to those who have furnished the means of establishing the Church here, to learn that their labor has not been in vain. Two years ago had one been called on to select a place where the project of permanently founding an Apostolic Church would be least likely to succeed, he would, reasoning on human probabilities, have pointed to Hamilton, a place known throughout the country as the head-quarters of Ana-Baptist sentiments, and the site of the chief literary institution of that sect, a place, in fine, where the erroneous views of that denomination have heretofore exercised a controlling influence. A more unpromising field for the cultivation and spread of the sound doctrines of the Catholic Church could not well have been conceived. But we should be thankful that the "wisdom of men is foolishness with God," for, contrary to the expectations of even many Churchmen, the good seed here sown has sprung up and yielded abundant fruit. It may not be amiss to allude to some of the causes of the increase of sound Church views in this region. One reason undoubtedly is that the whole doctrine of the Church, as taught in the prayer-book, and held by the primitive christians, is openly held and boldly advocated. The great doctrine of baptismal regeneration, the principle that "the body of Christ is given, taken, and eaten, in the Supper" of the Lord, and those other important points which distinguish the Apostolic Church from not only the Ana-Baptist, but from all the dissenting societies, have been avowed here without reservation and without concealment. The result has been as might have been forseen by those who believe that truth, by the assistance of God's Spirit, is always sufficiently powerful to combat and overcome heresy and error. It is not to be supposed, however, that we wish to arrogate any credit to ourselves for the prosperity of the Church here. We trust that there is not a member of St. Thomas's Church, from the Rector down, who is not too sensible of the fact, that "though Paul may plant and Apollos water, God only giveth the increase," to entertain any other feeling on the subject than that of humble gratitude to our blessed Lord, that he has been pleased to refresh His vineyard. To His name be all the glory.

Hamilton, May 25, 1848. J. S. M.

To the Editor of the Churchman.

Reverend Sir,—Your correspondent "S", in the last number of 'The Churchman,' considers the name of "an insurance company," applied to the institution of Odd-Fellowship, as "an attempt at ridicule" or "would-be witticism;" and proceeds to state that "no member of the Order *acquainted with its principles*, could have ever given this as a reason for being a member." And he proceeds to say, that none but the purely selfish members, who "seldom, if ever, attain higher than the initiatory degree, never attend the meetings of the Lodge, and are thus almost entirely ignorant of the great principles and truths of the Order," could have given the information that "those communicants who have become *what is called* Odd Fellows, *generally* explain their adhesion as simply an interest in a society for mutual insurance;" (as was asserted by "Pastor.") Allow me therefore to quote the words of a clergyman of the Church, whose office is, or very lately was, very high in the Order, in a neighboring Diocese. Defining his true position, his written words to me are these: "I am unable to discover the manner in which any clergyman, by acting as the head of *an insurance company*, infringes, &c. &c." The italics are his own; and it must therefore be confessed that the institution is, by its chief officers, represented in the light of an insurance company; at least in a neighboring Diocese. And may it not be that like other institutions that have ambitious hopes, it has principles suited to any emergency; chameleon-like for very lack of principle no doubt, changing its hue with every change of outward circumstance, if it can thereby gain the least advantage? If it does not seek to gain members by urging the principle of "mutual insurance," the institution of Odd Fellowship certainly does withdraw itself for shelter against attack or argument under the shadow of that principle, so truly characterized by "S" as "ridiculous." Respectfully yours, Y.

THE CHURCHMAN.

New-York, Saturday, June 3, 1848.

Although we have said enough in another column to justify our brief notice of Prof. Turner's "Parallel References," yet the extraordinary length and elaborate nature of the Professor's communication on the subject may create an expectation of some further rejoinder which it would be discourteous to disappoint.

Having remarked that he had, in a book written on the subject, "taken some pains to show that the discourse (John vi. 53-56,) does not *relate directly* to the Eucharist, and that any part of it can only be *indirectly applied* thereto with propriety," Dr. Turner adds:

"I certainly had no right to suppose that the Editor of the Churchman would take the trouble to examine my little book; but, as he must know that many of the leading and standard authorities of the Church of England, do not explain the language in that chapter of the Lord's Supper, it would have been quite natural to imagine that I might coincide with them in opinion, and for this reason have omitted any reference to it, even by way of allusion; and this in order to prevent misapprehension of the true meaning and bearing of the discourse. I am quite content to agree in my views with such men as Whitby, in his Commentary, Hammond in his Paraphrase, Waterland, Beveridge and Cranmer, among the Church of England divines, and with Erasmus of the Church of Rome."

Now really so far from *knowing* "that many of the leading and standard authorities of the Church of England do not explain the language in that chapter of the Lord's Supper," we have ever been under a somewhat different impression. We are aware, indeed, that divines have been divided on the question whether the discourse referred to the outward and oral, or only to the inward and mental reception of the Body of Christ: but that it refers to the one or the other, and consequently to the Lord's Supper which includes both, was, we had supposed, a point conceded. That many of the leading and standard authorities of the Church of England deny its reference to the Lord's Supper simply, and consequently to both *sacramental* and *spiritual* eating, is indeed news to us. Who are they that take this view? Surely not Dr. Whitby, who tells us that his commentary on the passage is designed to "prove that Christ in this Chapter speaks not of *oral* and *sacramental* eating, but only of doing this spiritually by faith in his blood." Not Dr. Waterland, who frames his argument "against interpreting the words of *sacramental feeding* in the Eucharist," and who says expressly that he acquiesces in the view of Estius and Aquinas who understand John vi. 51, of "*spiritual* eating abstracted from *sacramental*." Not Hammond, not Beveridge, not Cranmer, whose fourth book of the "Defence of the True and Catholic Doctrine of the Sacrament of the Body and Blood" is entitled "Of the Eating and drinking of the Body and Blood of our Saviour and Christ," and is little more than an expansion of our Lord's discourse.

If Professor Turner had said that there were many authorities in the Church of England who do not explain John vi., of *oral* or *sacramental* feeding in the Eucharist, we should have acquiesced in the statement. But is this a reason why we should not expect a reference, in a work of Parallel References, to the institution of the Eucharist? Undoubtedly there are many, not only in the Church of England, but in the Church of Rome also, who understand the discourse of spiritual feeding alone; but how does it thence follow that there is no reference to the Eucharist? Or because we expected such a reference, how does it appear that we do not ourselves take the same view? The only legitimate inference from their explaining the discourse of *spiritual* feeding alone, is, that they do not understand it of *sacramental* feeding; and certainly when we expressed surprise at the Professor's omission, in his Parallel References of "all allusion" to the Eucharist, we had not the remotest intention of making ourselves responsible either for the one view or the other; either for that which limits the interpretation of the discourse to spiritual feeding alone, or of that which extends it to sacramental as well. Without adverting to either of these, or to any other theory of interpretation, we merely thought it strange that any professing christian, and passing strange that a Priest of the Church, who can neither administer nor receive the Eucharist without the prayer to the FATHER that *he may eat the flesh of his dear Son Jesus Christ and drink his blood*, should omit all allusion to the Eucharist in his references on the discourse from which these and like expressions in the Communion Offices are taken.

We have no wish to take advantage of the Professor's language, to fasten on him a view which he does not hold. It is undoubtedly true that the words *Eucharist* and *Lord's Supper* are often used for sacramental feeding. Dr. Claggett uses the word Eucharist in this way in a passage from which we shall presently quote, and Dr. Waterland and Dr. Whitby the same. But these writers make it apparent that they do not limit the words to this sense, but use them so occasionally, and for the sake of brevity where their meaning cannot be misapprehended. Not so, however, with Professor Turner. We expressed surprise at the omission, in his References, of all allusion to the Eucharist; and forthwith he takes us up, as if by Eucharist we must mean, and could mean nothing else but *oral* manducation; and in his whole piece he gives us (so far as we see) no reason to believe that he considers *spiritual* manducation to be any part of the Eucharist or Lord's Supper. Now we de not think that the Prof. deprives the Eucharist of its inward and spiritual part—though this we believe to be the tendency of his school—but only that in his use of language, he does not keep it in sight; and this we suppose to be the cause of his present difficulty.

The question whether the Discourse refers to spiritual manducation alone, or to sacramental as well, has been an open one among Catholic divines, both before and since the Reformation. Dr. T. says: "A Catholicity in the great and fundamental doctrines, of the gospel, and in the facts and institutions which serve to develop and prove them, I not only admit, but delight to recognise and avow;" and he appeals to "Catholic antiquity," and the concurrent sense of ancient fathers, and actually contends that his interpretation of John vi. 53, 56, is not "*private*" but "*Catholic*." This is good, very encouraging; and if the Prof. interpret the discourse of spiritual eating alone, the inward part or thing signified in the Lord's Supper, there is nothing *quo ad hoc* to prevent his being what he seems desirous to be, accounted a "*Catholic*." He informs us, however, that "a Rev. brother thought proper, more than a year ago, in a note on a published sermon, to stigmatize my (Dr. Turner's) Essay as a 'comparatively novel and neological exposition.'" Now we can hardly think that any Rev. brother would apply this language to the Essay merely because it did not explain John VI., 53-56, of *sacramental* eating. The probability is that the Rev. brother in question understood the Essay as not explaining the Discourse of the Lord's Supper at all; and thence inferred, very naturally, that the Lord's Supper, in the view of the author of the Essay, was a mere dead rite and consisted in nothing but the use and reception of Bread and Wine. A reference, among the "Parallel References," on the Discourse in St. John to the passages which mention the institution of the Lord's Supper, or a distinct statement on the part of Dr. Turner that he explained the Discourse of *spiritual* feeding as contra-distinguished from *sacramental* feeding in the Eucharist would have prevented such misapprehension.

We did know that many of the leading and standard authorities do not explain John vi. 53–56, of oral or sacramental manducation in the Eucharist, but we did not know that it followed that in their estimation "all *allusion*," even to the Sacramental feeding, was excluded from the Discourse. The learned Doctor Claggett, who has been regarded as one of the ablest advocates in the Church, of the interpretation which restricts the Discourse to mental feeding, admits (see note on v. 53 of his Paraphrase) with Grotius, "a tacit allusion" to the Sacramental feeding. The fact that our Blessed Lord, in His Discourse, made "a tacit allusion" to the Sacramental feeding, would alone be a sufficient foundation for such a reference as we looked for. And if Doctor Claggett, who wrote a Paraphrase on our Lord's Discourse at Capernaum for the purpose of disproving that it was meant of Sacramental feeding, recognized in it, nevertheless, "a tacit allusion" to such feeding, how were we to know that Dr. Turner, who has written an Essay on the Discourse with the same general object, would not also recognize the same allusion? It was the omission of "all allusion" to the Holy Eucharist, at which we expressed surprise.

This surprise, however, is lessened by the Professor's avowal that he does not understand the passage to *relate directly* to the Eucharist, and that he thinks any part of the Discourse can only, with propriety, be *indirectly applied* to the Eucharist. With this view, it is matter rather of surprise that he should omit all reference to the passages which mention the institution of the Eucharist.

The Professor remarks:

"Dr. Seabury implies that an omission to explain John vi. of the Eucharist, is setting aside catholic antiquity. *Stat pro ratione*—DICTUM. Even the Council of Trent did not venture so far as this.

By the Eucharist the Professor probably meant Sacramental feeding in the Eucharist. Now suppose that the Churchman had implied or had said (though we are not aware that it has done either) that not to explain John vi. of oral manducation is to set aside Catholic antiquity, is it quite fair in Dr. Turner to impute this to its editor, as a private *dictum*, put forth instead of reason and argument? The view has been supported by many of the greatest men in the Church, and the numerous passages in the fathers which are supposed to sustain it, have been quoted and classified by a score of authors, and may be found and produced by any tyro in theology who wishes to give reasons either for or against the interpretation in question. Surely it had been quite as easy for the editor of the Churchman to support the interpretation by passages of the fathers, taken from Johnson and others, who have quoted and arranged them, as it has been for Professor Turner to take the self-same passages and explain away from them, after writers on that side, all reference to the sacramental feeding. The editor of the Churchman must be a queer man indeed, to pass off his *dictum* instead of reason and argument, when the latter in the shape of testimonies from Ignatius, Irenaeus, Tertullian, Clemens Alexandrinus, Augustine, &c., &c., can be, as Professor Turner is well aware, so very cheaply obtained by any one who is ambitious to make a display of Greek and Latin quotations in the columns of a newspaper, or the margin of a book. Really if we had implied, or had said that the interpretation of sacramental feeding was contrary to Catholic antiquity, the Professor, we think, ought to have had the magnanimity to allow that we rested the opinion on some better ground than our own *dictum*. It was hardly worth while to spoil a fine passage in Juvenal, for the sake of trying to get a thrust at—"Dr. Seabury."

"Even the Council of Trent did not venture so far as this." So! The Churchman is moving in the same direction with the Council of Trent, and has now got fairly ahead of it in the race of Popery! And this from a Rev. brother who takes us roundly to task for implications, insinuations, and innuendos!

It may be worth while to inquire, whether this insinuation against us of emulating the Papists—which is less worthy of Dr. Turner than of the paper for which he has stooped to write—will not, like all similar charges from Low Churchmen and Ultra Protestants, rebound upon its author. This inquiry, however, must be deferred to next week. The Professor is entitled to an equivalent for his four, but we cannot spare him but two columns at a time.

The most exciting intelligence brought by the Hibernia, is that which relates to the Pope. It would seem as if the days of his temporal sovereignty were ended. His Crown is no longer triple. What next? We give the news as it comes to us through the English Churchman.

ROME.—The *Genoa Gazette* publishes the following from Civita Vecchia of the 1st of May:—"The people of Rome, aware of the uncertain policy of Pius IX. in the Italian question, has been stimulating him for some time past with addresses, to induce him to declare war against Austria. He assembled the College of Cardinals, and in a consistory made a speech which caused the greatest anxiety throughout Rome. He said that all he had done up to this day was the mere fulfilment of the memorandum of 1830; that he could not, as the head of the Church, declare war against his children in Christ; that if the other Princes of Italy had taken a part in the struggle, they had been driven to do so by their subjects; that the Pontificial troops had received no other mission than that of defending his own States, and that if they had crossed the Po they had trangressed his orders. Meanwhile, great preparations were in progress. The Ministry resigned *en masse*, but Pius refused to accept their resignation. On the 30th ultimo the whole general staff held a sitting. The municipality went in procession to the Pope, to demand explanations as to his policy, and recommend him to abdicate. The civic guard took possession of all the gates of the city, and had orders to let no one, whether Priest, Bishop, or even the Pope himself, leave the town. The spirit of the ten thousand civic guard is excellent. It is said this act of Pius IX. was caused by numerous protests of German Bishops, who threatened him with a schism should he declare himself the enemy of Austria. On the 29th the excitement was extreme. The Pope has been allowed time to consider till the 30th. It appears that, should he refuse, a Provisional Government would be established. Terenzio Mamiani was spoken of as the future Minister of Foreign Affairs. The Pope would retain the title of Bishop of Rome. There are scarcely any troops of the line in the capital."

The *Piedmontese Gazette*, of the 5th inst., contains a letter from Civita Vecchia of the 2nd inst., which states that the Pope had yielded to the persuasions of the patriot Mauriani, who announced to the people that the Ministers remained, except Cardinal Antonelli replaced by him, Mauriani. The Ministers possess full power over all temporal affairs, including the question of war. All the private correspondence of Cardinals, which had been seized, was read to the public on the Capitol by a Senator. Mauriani, after haranguing the people, made the following declarations:—

1st. No Priest shall be appointed to fill any public employment.

2nd. War shall be formally declared.

3rd. Pius IX. is the head of the Government.

4th. A daily official bulletin shall be published of the great war.

5th. Encouragement shall be afforded to the Roman youth to arm, and to proceed to drive the barbarians from Italy.

Some arrests have been made, and amongst others the Commander of the Fort Ancona. The Romans are perfectly united, and the Cardinals are gathering round the Pope now that they see his departure is impossible, for which they had made every preparation. The Ministers have promised to press the war, and to co-operate with the other powers of the State to drive out the Austrians. The Austrian Minister was to be expelled from Rome. The Austrian Government, in conjunction with the Jesuits, it is said, had concerted a cabal, in consequence of which all the German Bishops menaced the Pope with a schism if he declared war against Austria.

The following items relate to England:

The sitting of the Convocation for the province of Canterbury, which had been suspended by the illness and death of the late Primate, was resumed on Wednesday 17th; but we do not apprehend that any other business than that relating to the Address to her Majesty will be transacted.

The Bishop of Manchester has given notice that he does not intend to grant to Candidates for Holy Orders, Letters Dimissory to other Bishops for the purpose of obtaining Ordination.

The Annual Meeting of the Cambridge Camden Society, established in the University of Cambridge, some years since, for the encouragement of the study of Church Architecture, but which, since its removal from that ancient seat of learning, has received the designation of the Ecclesiological Society, was held on the 9th at the School Room of Christ Church, St. Pancras. The venerable Archdeacon Thorpe presided, and was supported by the Lord Bishop of Fredericton, (who has recently arrived in England,) Mr. A. J. Beresford Hope, M. P.; Mr. Dickenson, M. P., &c. The report stated that one honorary member, and twenty-one ordinary members, had been elected during the past year. Now that the Society has removed from the University of Cambridge, and determined on a wider sphere of action, they had secured rooms in New Bond-street, where in future their periodical meetings would be held.

The Mr. Gorham who has been refused induction by the Bishop of Exeter for doctrinal unsoundness on the subject of Baptism, has been recently presented to an Ecclesiastical Commission for mutilating the Services of the Church. The Commission found *prima facie* ground for proceedings against him. The Bishop, however, did not institute them, on the ground that Mr. G. had publicly stated his regret for having done so, and promised not to repeat the offence. And this is the Bishop who is denounced as a Persecutor.

The Bishop of Salisbury (Dr. Dennison) has published a Correspondence between himself and Mr. Horsman, M. P., which grew out of a statement made by Mr. H. in the House of Commons relative to the income of the See of Sailsbury, to the effect that while the income had been fixed at £5,000 per an., the Bishop had received £17,000. The Bishop shows the income of the See had not been fixed, and that his average income had been but little above £5,000. It is another instance of the folly of trusting to general statements and rumor in reference to English Church Property.

Mr. Bermingham, the Roman Catholic Priest, who lately published two violent and seditious letters in the *Nation*, having been suspended by his Bishop, has published a penitential recantation of his letters.

Bishop Cantwell has published, in the Dublin *Freeman's Journal*, an extract of a letter from Rome, dated April 28th, in which it is stated that Drs. McHale and O'Higgins have been successful in their mission to the Pope—that his Holiness has announced his intention of maintaining his opposition to the new Irish Colleges; and that, as England has not recognized the Pope as the "Head of the Catholic Church," and has refused to receive an Ecclesiastical Minister from Rome, he will not receive an Ambassador from England. How far all this is true remains to be proved.

P. S. The Steamer United States, which arrived on Wednesday morning, just before our usual time of going to Press, brings the following later intelligence from Rome—given by the *Constitutionnel*:

"We have already mentioned that the Pope had published a fresh declaration of his sentiments, which, far from quieting public irritation, has only tended to increase it. In this fresh document his Holiness insists, with great energy, on the impossibility, in his present situation as a pacific Prince, and Father of the Faithful, of his consenting to declare war.

"But, at the same time, he states that he has taken every necessary measure to protect the lives of his subjects who fight as volunteers in the Italian cause, in case they should fall into the hands of Austrians. In order to prevent the recurrence of those acts of barbarity which have been perpetrated, by order of Radetsky, on Roman subjects found in arms, the Pope has charged Dr. Farini with an extraordinary mission to Charles Albert, in order to place the volunteers of the Pontifical State under his special safeguard.

"This proclamation, in which the Sovereign Pontiff speaks the language of a pastor of souls, and not of a temporal prince, only increased the emotion of the people. On the 3d the houses were deserted, every inhabitant was in the street, and during the morning it was announced that Count Mamiani had been charged to form a new Ministry, of which the following is a list:

"Terenzio Mamieani—President of the Council and Minister of the Interior; Giovanni Marchetti—Foreign Affairs, De Rossi—Grace and Justice; Lunati—Finance; Duke de Rignana—Commerce; Nicolo Cavieliera San Bertolo—Public Works; Prince Doria—War; with a cardinal for ecclesiastical affairs."

The following is the conclusion of the criticism on Mr. Willis, from the Christian Remembrancer, given in our last, which our limits would not permit us to insert at that time:

The contrast the reader is led to make between past and present authors, is somewhat striking in this matter of description. It may be that in looking back, the mind recurs to *models* only, and in reviewing the present, to the general tone of literature; for that there are examples of the other method in old writers, which show little enough skill in the management of detail, we are ready to admit. But in referring, for example, to those characters of Shakspeare which leave on our minds the greatest impression of beauty, we find it conveyed we scarcely know how:—'O you wonder!' and again, 'But you, O you, so perfect and so peerless,' paint to us Miranda; and we believe the feeling of Desdemona's extreme loveliness is left upon us only by one attribute of beauty, her fairness:

> "That whiter skin of hers than snow,
> And smooth as monumental alabaster."

Constance, the bereaved mother, indulges in no recapitulation of her Arthur's boyish graces,—'my pretty Arthur,' 'his pretty looks,'—she only says:—and again,

> "For since the birth of Cain, the first man child
> To him who did but yesterday suspire,
> There was not such a gracious creature born."

It is thus she dwells upon the beauty of her son. Cleopatra, that enchantress, is 'the serpent of old Nile'—'the day o' the world:' and when Juliet appears at her window, 'It is the east, and Juliet is the sun.' Even Spenser, in whom we should confidently look for exceptions to our general view, usually contents himself with expatiating on the pure snowy whiteness—white beyond all the comparisons he assembles together,—'but she whiter far,' of the fair allegorical imaginations he sets before us; a touch of rose, and golden hair, commonly completes the picture—which yet has something more of distinctness and individuality than might be expected from the sameness of the means employed.

Dryden's and Chaucer's Emilia, in 'May Morning,' stands prettily before us:—

> "Fresh as the month and as the morning fair,
> Adown her shoulders fell her length of hair."

And though possibly somewhat stiff, do we desire a fuller picture of our common mother, than that so familiar with us?

> "Grace was in all her steps, heaven in her eye,
> In every gesture dignity and love."

As she advances,

> "Blushing like the morn,"

what minuteness can add to our conviction of Beatrice's absolute beauty, 'la donna beata e bella,' her eyes shining like the star, and her angelic voice? Petrarch has more leisure, and less lofty views than his countryman; but where he so beautifully recalls Laura's image, and raises one of the fairest and sweetest pictures poet ever imagined whereby to enhance the sadness of decay and death, with how few touches it is given!

> "Le crespe chiome d'or puro lucente
> E 'l lampeggiar del' angelico riso,
> Che solean far in terra un paradiso,
> Poca polvere son che nulla sente."

It is commonly by the vivid impression given of the effect of beauty on those who behold it, that poetry conveys the idea of that beauty to ourselves. It is done, as were, by reflection. We think Desdemona beautiful because Othello so keenly feels her to be so. Ferdinand is lost in rapturous wonder in beholding Miranda, and therefore we are willing to believe her, with him, to be

> "The goddess on whom those airs attend."

The highest beauty can no more be described by separating it into its component parts, than a chemist can convey an idea of a rose by telling us what it is made of; and there is a freedom and want of reverence which offends us in the attempt elaborately to define what it is that produces such wonderful effects.*

* It is remarkable, in this point of view, to observe Dante's notice of Beatrice, in his Life, when he was not under the stern laws which guided and chastened his Divine Poem. The following is his account of the occasion of her first addressing him. 'It chanced that on the last of these days this most admirable person appeared to me in a dress of the purest white, between two noble ladies, and passing the street she turned her eyes towards the spot where I stood, and with an ineffable courtesy (which now has its reward in eternity) saluted me in so striking a manner that I seemed to reach the very extreme of happiness. The hour at which I received this most bewitching salutation was precisely the None of that day; and as this was the first time her words had reached my ears, the pleasure that I received was such that I quitted the company, as it were, in a state of intoxication.' Here the accuracy with which he notes the *time* of her appearance, as if of some divine apparition, his intense happiness at so small a favor as her salutation, all give the impression of something almost superhumanly gracious and beautiful, which we would not exchange for the loveliest picture words could draw.

DESK BIBLES—That is, Bibles with apocrypha complete, printed with beautiful clear type, expressly for use in the desk, can now be purchased at extremely reasonable prices, at No. 20 John street. There is a variety of styles of binding, and of size. These Bibles are published by the Venerable Society for promoting Christian Knowledge, and great pains are taken to have them correct. There are several other books and tracts, selected from the publications of that Society, to be had at the same place. These are chiefly standard and devotional works—and mostly in large clear type, for the benefit of old eyes. We are glad to hear that it is intended to keep up a supply of these books, and that orders will be received for any of the Society's publications, if intended for the use of Churches and Sunday Schools, or any other benevolent purpose.

LARGE ORGAN.—One of the largest organs in the United States will be exhibited at Mr. ERBEN'S manufactory, in Centre street, on Friday evening, the 2d instant, at 7 1-2 o'clock. It is built for the Cathedral at Detroit.

New Publications.

DIARY OF LADY WILLOUGHBY. *Part II.* pp. 93, John Wiley.

The last number issued of the Library of Choice Reading, and worthy of its place in that tasteful collection. It contains further portions from the Diary, which covers the interval between the latter years of the Reign of Charles I., and the concluding events of the civil war down to the Restoration. The period of the protestants is included, of course. In this ingenious imitation of the manner of the old Diarists and memoir writers, the spirit of an original and contemporary work is admirably kept up; and this excellent work not only for its historical portraits and personal touches, but also for its style and healthy sentiments, deserves a place on the same shelf, with those two delightful books on the opposite sides of the Cavaliers and the Puritans, the Memoirs of Lady Fanshawe, and of Mrs. Hutchinson.

Though very much briefer than the Diaries of Evelyn or of Pepys, as far as the Diary of Lady Willoughby goes, it is every whit as readable and we do not question, as veracious as those favorite gossiping records.

THE ITALIAN SKETCH BOOK, *by H. T. Tuckerman.* In two parts, 75 cts. J. C. Riker.

The third edition, revised and enlarged, of a popular youthful work of its author. But although referred to as a youthful publication, we think there are papers here fully equal to the writer's latest efforts. It is true there is more of elaboration and a more didactic tone, in the criticisms of Mr. Tuckerman; but for one, we prefer his descriptions, fraught with sentiment and taste, and his eloquent narrative, after the manner of Geoffrey Crayon. The usual scenery is well painted. The tales of a Traveller and legendary remains are graphically told. In a word, we confess the book is a very agreeable one.

SISMONDI'S LITERATURE OF THE SOUTH OF EUROPE. Harpers, 2 vols. 12 mo.

A neat reprint of the standard book on the subject, the only good general historical and critical account of the Literatures of the Southern nations of Europe, the Provincals, Italians, Spaniards, and Portuguese, in the English Language. The present, is from the last London edition, and includes all the notes of the Paris edition.

For a general knowledge of the national literatures, of which these volumes give a clear and spirited view, we know no one book so valuable to the literateur and critic. It combines into one focus, the scattered critical lights of the Schlegils, Briterwerks, Ginguene and Hallam. It is accurate, (so far as we can judge from a limited acquaintance with the authors, topics, and forms of writing that pass under review,) sensible and judicious; written in a pleasing style, and, if not acute and profound at least, sound and genial.

THE WRITINGS OF WASHINGTON, edited by Jared Sparks are at last completely put before the public, and contain a body of sterling political wisdom, invaluable as a possession for the American people. The foremost Man of our country was a farseeing, temperate, prudent statesman, as well as an incorruptible Patriot, a brave and skilful Military commander, an high-toned and dignified gentleman, and a sincere humble christian.

The *civil sagacity* of our first and greatest President, is eminently conspicuous in these volumes: and no less apparent, are the personal virtues of the Citizen, the Neighbor and the Man.

As a writer, his correspondence and state papers, display a clear, correct, unaffected style—no orator, wit, critic, humorist, poet or philosopher, Washington, was a truly wise, a preeminently practical, and an unfeignedly good man, an union of characters, seldom found among the finest, the acutest or the profoundest intellects.

The first volume should always be printed separately from the series of 12; as it contains the Life of Mr. Sparks, an excellent biography, or rather a succinct History, of the whole Revolution, which is all embraced in the epoch of Washington.

The Messrs. Harpers merit the thanks of their countryman for this elegant edition of the Writings of Washington, an invaluable legacy for all coming generations of American Statesmen.

AN HISTORICAL AND GEOGRAPHICAL ACCOUNT OF THE PROVINCE AND COUNTRY OF PENSILVANIA; AND OF WEST NEW-JERSEY IN AMERICA, *with a Map of both countries, by Gabriel Thomas*, 1698. pp. 55. 12 mo. and pp. 34, 12 mo.

Two rare antiquarian tracts, but contained in one small volume. They are geographical and statistical, by a resident of fifteen years. They are certainly historical curiosities well worthy of the attention of collectors and students of our early history. They resemble very closely the celebrated tract by Denton, whose New-Netherlands, gives a complete picture of the state of the country under the Dutch dominion. Like that well-known morceau, published by Wm. Gowans, and edited by Judge Furman, the historical description as he calls it, of Gabriel Thomas, is a plain, unvarnished simple account written with a simplicity almost primitive, and a genuine enthusiasm. Indeed, to such an extent does the author carry his ardor in behalf of the people, that he says among many other praises, "The Christian children now here, are generally well formed, and beautiful to behold; I never knew any come into the world with the least blemish on any part of its body, being in the general, observed *to be better natured, milder, and more tender hearted* than those born in England."

We recommend all dabblers in antiquarian lore and American history, to endeavor to procure this book—no easy matter; for none are given away, and the impression being limited to 150 copies, must soon disappear. The price is one dollar and fifty cents; not high for so rare a work.

It is lithographed by Michelin, for H. A. Brady, Esq., Counsellor at Law, &c., &c., and presents the appearance of a facsimile of the editor. Henry Kernot, Broadway, has the above for sale.

ANTHON'S CÆSAR, 493 pp., 12mo. Harpers.

A capital edition, with full and satisfactory notes, plans of battles, sieges, Maps, &c., and all the illustrative matters requisite to make this classic, desirable. The present race of classical students have to thank the author, for a class of text books, vastly superior in their concomitants, to the former works in vogue not many years since.

It would be worth while, to be a school boy again, to have the pleasure of reading the clear, unaffected, succinct commentaries of, perhaps, the greatest general, and most accomplished universal genius the world ever saw, and in the dress, with which the Messrs. Harpers have endued them.

THE FIRST PRAYER IN CONGRESS, *in September*, 1774, *Carpenter's Hall, Philadelphia. Engraved on steel, by H. S. Sadd, from an original picture by T. H. Matteson.* John Neale, 56 Carmine st. A vivid transcript of a striking scene, extremely well executed.

The literal details of such an occurrence strongly furnish a picture, without any invention on the part of the Artist. The persons of the drama, historical, patriots and statesmen, and orators, of the most glorious political epoch, of our country, the occasion a most solemn one, just after the news of the cannonade of Boston.

The account of the same, which accompanies the engraving, is an interesting reminiscence by John Adams, who was present, and who was the first great Man, of a family, that has produced three eminent public characters, himself, Samuel Adams, and John Quincy.

The Mr. Duche who acted as Chaplain on this occasion, is the same, whom Wirt eulogized so highly in one of his early essays, as being the most impressive reader of the Church services of his day.

The plate, is 20 by 25 inches, and printed on fine paper, with a wide margin, allowing space for a handsome frame. Proofs $3,00. A few copies on India paper, $5,00.

THE KING'S MESSENGERS.

The last work of the late lamented Adams, the author of the "Shadow of the Cross," has been brought out in most admirable style by Mr. Dana of the General P. E. Sunday School Union, with four beautiful engravings by Howland, from original designs by Weir. All who have read the "Shadow of the Cross," the "Distant Hill," or the "Old Man's Home," will order this forthwith.

The Rev. Professor Turner has honored our Notice of his recent work—PARALLEL REFERENCES—by an Article of nearly four columns, in another paper. We are sorry that he has been put to so much trouble: though we cannot take the blame to ourselves, inasmuch as the learned Professor's rejoinder proceeds on the assumption, that our criticism was to the effect, that he did not consider the passage John vi. 53—56, as referring *primarily and exclusively* to the Holy Eucharist; whereas it was, that so far as his references went, the Professor appeared to deny *any allusion whatever* to that Blessed Sacrament in these words of our Lord. If we had intimated that the passage referred primarily and exclusively to the Eucharist; that this was the sense ruled by our own Church and Catholic Antiquity; and that this ought to have appeared in his pages, the Professor's rejoinder would have been in place. As it is, we deem it a great part irrelevant. That the passage in question may be *indirectly* applied to the Eucharist, and was so applied anciently, the Professor concedes. Why, then, is no hint given of this in his book? Because, says he, "I do really believe that at the present time there is danger of losing sight of the end of Christianity in its all important means; of raising the Sacraments of our holy religion above the spiritual grace of which they are pledges; in the language of Bede of loving the sign, and at the same time disregarding the thing signified. I cannot therefore do what might seem to contribute to such an error, by explaining our Lord's language, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you," of a reception of the Holy Eucharist; however firmly I believe, that whoever rightly does the former, will by no means neglect duly to perform the latter."

But does the learned Professor feel quite sure that there is no danger at the present time of sinking the Sacraments to the level of bare signs—and of losing sight of the truth—that they are generally necessary to salvation—and that the inward part or thing signified in the Lord's Supper is the Body and Blood of Christ, which are spiritually taken and received therein, by the faithful? Is he altogether satisfied that they who use his References may not be in danger of imagining that they may "eat the flesh of the Son of man, and drink his blood," without a due participation of this Blessed Sacrament when it may be had? Surely he will not maintain that because there is danger of the perversion of a truth, that therefore it is to be slurred over, or concealed.

The Professor objects to our quotation from the Parallel Passages given in our Received Version. We used our ordinary English copy—one of the authorized University Editions. Into the question of the authority or value of the Parallel Passages there indicated we need not now enter, inasmuch as the point for which they were adduced is sustained from another and a better quarter; we mean the Liturgy. The point be it remembered is this, that there is authority in our branch of the Church, for connecting our Blessed Lord's words in the 6th of John with the Holy Eucharist. Now turn to the Communion Office in the Book of Common Prayer and we find this done, in a marked manner. In the solemn Prayer which immediately precedes the Prayer of Consecration, we pray: "Grant us therefore gracious Lord, so to *eat the flesh of thy dear Son Jesus Christ, and to drink his blood* that our sinful bodies may be made clean by his body, &c." That there is here, a direct reference to the words of Christ in John vi., who can doubt?

If the Professor will turn, also, to Cranmer's Catechism, p. 206, he will there find John vi. given as one of the passages of Holy Scripture relating to the Lord's Supper.

So much for Anglican-*Protestant*-authority upon the point. Into the question of the authority from Catholic Antiquity, it surely cannot be necessary to enter. The passage quoted by the Professor from Venerable Bede is from his Commentary on the very passage in question, which he explains, as the Professor himself tells us, both of the *Eucharist* and the Atonement. To cite all the Ancient Fathers who take the same line would far outrun our limits.

Since our attention has been turned again to this subject, we have had the curiosity to look at a few of the leading editions of the New Testament, intended for Students, to see whether it was so very strange that we should expect to find the Professor of Biblical Literature teaching that there was a reference to the Sacrament of Chrits's Body and Blood in our Lord's Discourse at Capernaum.

The Oxford Edition of Bishop Lloyd, parallels with John vi. 53; Matt. xxvi. 26 and 1 Cor. xi. 23, &c Curcellæus's references are those which Dr. Lloyd adopts. His Canon of Parallel Passages shows that he was not careless in the matter. "Ea demum loca vere παραλληλα judicanda sunt, in quibus scriptor aut eandem rem tractat quam ipse aut alius antea tractaverat, aut iisdem verbis utitur, phrasi scilicet aut idiomate eodem, aut de rebus loquitur, si non iisdem, at adeo saltem inter se similibus, ut legitimæ comparationi locus pateat et occasio.*

Dr. Cardwell's Edition, (Greek and English, Oxford, 1837) gives Matt. xxvi. 26—28. Dr. C. in his Preface (p. ix.) speaks of the References in his Edition as "the original additions made by the Translators, but corrected and enlarged by Dr. Blayney in the year 1769."

Dr. Bloomfield in his well known edition, given to the American Public by an *Andover* Professor, furnishes the same Parallels as Dr. Llyod's; and tells us in his note on the passage that he understands it "*primarily* of the propitiatory sacrifice of the death of Christ, and the benefits thence derived by faith; and *secondarily* as a prophetic intimation of the advantages to be derived from a worthy participation of the Sacrament of the Lord's Supper, since the two have so close a relation one to the other, that the mention of the one must suggest the other." We are inclined to think, that a further inquiry would show that in giving no reference, on this passage, to the institution of the Eucharist, the Professor stands almost, if not entirely, alone among Critics on the Sacred Text: and this notwithstanding his belief that the passage does, indirectly, relate to that Holy Sacrament.

The Professor is influenced, it may be in this question, perhaps unconsciously, by, what we must think his excessive apprehension of danger from one quarter, which prevents his mind from acting with that freedom and discrimination which he evinces on other points. He will allow us to add, that we can find nothing in our previous remarks to justify his speaking of our "implied charge," or "innendo," or "unsupported assertions." We mention this, that we may not be supposed to acquiesce in the propriety of any such terms as applied to our remarks. One or two minor points we let pass.

* Monitum, p. vii.

Foreign Intelligence.

ENGLAND.—The Church Missionary Society has recently had its anniversary meeting, at which the Archbishop of Canterbury presided.

The report stated that the present was the fiftieth year of the Society's existence. The Bishops of Manchester, Melbourne, and Cape Town, and Lord Henry Cholmondeley, had consented to act as Vice-Presidents for the present year. The accounts for the year ending March 31st, 1848, set forth that the general and special funds paid into the Secretary's hands, amounted to 9,312l.; making a total of 101,292l. This total, however, was less than that of last year by 15,534l. Of this deficiency, however, 9,165l. was under the head of legacies. This was to be accounted for by the very magnificent legacy of Mr. Scott last year. There were also several other accidental sources of revenue last year, so that the deficiency in the regular revenue this year, amounted only to 3,788l.; which, considering the general commercial difficulties, was not of an amount to be in any way discouraging. The expenditure of the past year, however, apart from local receipts and expenses, exceeded the general receipts by 6,426l., as they amounted altogether to 98,408l.

The report then proceeded to give an account of the general progress of the respective missions. In the African and north-west American missions, the accounts from the missionaries stationed there, were highly encouraging to the members of the Society. In the Bombay and North India missions, with few exceptions, the progress of conversion had been also highly satisfactory. The same remarks apply to the Madras and South Indian, the China and New Zealand Missions. In the last the progress had been particularly satisfactory, and the ground lost in the previous year had been, in a great measure, recovered. In conclusion, the report stated, that in every mission not only there had been an advance and consolidation of Christianity, but an increase particularly in the number of baptized persons and communicants. At present 138 missionaries were in the field, including 14 native Clergymen, a number greater than at any earlier period. The committee were, however, compelled once more to advert to the pecuniary deficiency alluded to at the commencement of the report. They felt that, however much they might desire to widen the sphere of the Society's usefulness, it was a point of duty not to contract the engagements they could not fulfil; and while they would be discouraged by the falling off in the funds, they would not, until the capital account had been made up again, be able to send out fresh missionaries, except in some special and pressing cases.—*Calendar.*

The Rev. C. Marriott, of Oriel College, Oxford, has compiled a volume entitled *Analecta Christiana*, which comprises a useful series "of extracts from Eusebius, St. Ignatius, St. Clement of Alexandria, St. Athanasius, St. Chrysostom, and St. Gregory Nazianzen, in the original Greek, and arranged in chronological order. It is dedicated to the Bishop of New Zealand, and is intended for the use of those young persons who are to be educated under the superintendance of that distinguished Prelate. It would be well if such a work as this were used in all our public schools, especially in those which are frequented by candidates for Holy Orders. A knowledge of the Fathers of the Church is particularly desirable at the present time, when grave errors so extensively prevail. By studying the writings of these holy men, in their original tongues, our children will not so easily be carried away by the blasts of vain doctrine, to which they are so apt to be exposed. We are surprised that such a work has not sooner been published, and we hope it will be extensively used."—*Ibid.*

PROTEST OF THE DEAN OF HEREFORD—DR. MEREWETHER.

In the name of God. Amen.

To all to whom these presents shall come, specially to the Canons of the Cathedral Church of Hereford, John Merewether, Doctor in Divinity, Dean of the Cathedral Church of Hereford, lawfully constituted, and as styled in the form of his Installation therein, Rector thereof—Greeting.

Whereas, in the year 1836, the Reverned Renn Dickson Hampden, Doctor in Divinity, was appointed Regius Professor of Divinity in the University of Oxford.

And whereas, in the same year, it was in Covocation of the University of Oxford decreed as follows:—"Seeing that it has been committed by the University of Oxford to the Regius Professor of Divinity that he should be one of the number of those by whom the select Preachers are appointed, according to Tit, xvi. s. 8.—(Addenda p. 150.) And also that his counsel should be given if any Preacher should be called in question before the Vice-Chancellor, according to Tit. xvi. s. 11,—(Addenda, p. 154.)—and since he, who is now Professor, has treated Theological subjects in such a manner in his published works that the University in this respect hath no confidence in him. It is therefore decreed that the Regius Professor of Divinity be deprived of the aforementioned offices until it shall otherwise please the University; but, lest the University in the meantime should suffer any detriment, let others discharge the functions of the said Professor —namely, in appointing the select Preachers the senior among the Deputies of the Vice-Chancellor, or, he being absent, or filling the place of Vice-Chancellor, the next in order, provided always that he shall have taken Holy Orders; and, in holding any consultation concerning Sermons, the Lecturer of Lady Margaret, Countess of Richmond."

And whereas, in the year 1842, the following proposition was in Convocation made:—"Seeing the Statue Tit. xvi. s. 8, 11, promulgated and confirmed in the House of Convocation on the 5th day of May, 1836, it was determined that the Regius Professor of Divinity should be deprived of certain offices mentioned in the same Statute, until it should otherwise please the University. It hath pleased the University to abrogate that Statute." And the said Convocation thereupon decree *not* so to abrogate it, and it has never been abrogated to this day.

And whereas the said Dr. Renn Dickson Hampden, in the correspondence which thereupon ensued with his Grace, the late Archbishop of Canterbury, thus wrote:—"I disclaim the calumnious imputations with which I have been assailed; I disclaim them for myself, I disclaim them for my writings; I retract nothing that I have written, I disown nothing." And again, in the preface to the second edition of his Bampton Lectures, p. 19, of the introduction, which professed to be an explanation, he writes—"I see no reason from what they (objectors) have alleged for changing or retracting a single statement."

And whereas when, upon the Translation of the late Bishop of Hereford, Dr. Thomas Musgrave, to the Archiepiscopal See of York, it was understood that the said Dr. Renn Dickson Hampden was to be appointed to the See of Hereford, although the same was not yet vacant, the late Archbishop of Canterbury, Dr. William Howley, did write a letter of objection and remonstrance, and also that thirteen other Bishops did join in a combined remonstrance, and another Bishop also wrote a separate letter of similar objection and remonstrance to the Right Honourable Lord John Russell, the First Lord of the Treasury, against the said appointment.

And whereas addresses to the number of from ninety to one hundred, as well as numerous letters from individuals of all shades of opinion tolerated in the Church of England, were presented to the Dean and Chapter of Hereford, entreating them not to elect the said Dr. Renn Dickson Hampden, should the *conge d'elire* be issued in his favour notwithstanding the various objections stated.

And whereas I, the Dean of the said Cathedral Church, did fully and fairly represent the same to the Right Honourable Lord John Russell, the First Lord of the Treasury, both by personal communication and repeated letters.

And whereas, the *conge d'elire* and Letter Mandatory were received, and the Dean and Chapter assembled on the 28th day of December, 1847, to consider of the same, the said Dr. Renn Dickson Hampden was not duly elected according to the Statues of the said Cathedral Church, to observe which each member of the same is by oath obliged.

And whereas, upon certain members thereof proposing to affix the Capitular Seal to Certificates of Election unstatutably made, I, the Dean, did specially object thereto, and in due form in writing protest against the said course and the said election, and which protest duly signed, sealed, and attested, was attached to the document so in spite of my objection sealed.

And whereas, on the 11th of January, at Bow Church, in the City of London, a confirmation of the said unstatutable and invalid election was forcibly made, notwithstanding that, when opposers were called, three Beneficed Clergymen of the Province of Canterbury, two of them of the Diocese of Hereford, did appear by their duly authorised Proctors and Advocates, but were not permitted to proceed.

And whereas, on the 14th day of January, 1848, the said opposers feeling aggrieved by such proceedings, did thereupon move the Court of Queen's Bench for a rule to show cause why a mandamus should not issue to permit and admit, in due form of law, the said opposers to oppose the said Confirmation, and require the Lord Archbishop of Canterbury and his Vicar-General to hear and determine upon such opposition, and upon the articles, matters, and proofs thereupon; and the said rule was granted.

And whereas, on the 24th day of January, 1848, and three following days, the arguments upon the said rule were heard at great length; and on the first February the matter was in effect left undetermined, as it appeared that, of the four Judges on the Bench, two were in favor of making the rule absolute, and two against it.

And whereas upon the lamented death of the late venerated Archbishop Howley, to whom an appeal had been made by the said opposers, and the appointment of his present Grace the Lord Archbishop of Canterbury, the same appeal was presented to his Grace Dr. Sumner, and also an address and appeal signed by 1,650 Priests of the Church of England, praying his Grace to surcease from the consecration of Dr. Renn Dickson Hampden besides another address signed by a very large number of Clergy and Laity, all having the common object of claiming a satisfactory investigation and decision by a competent ecclesiastical inquiry into the objections and the whole of the works so objected to, and which has not been granted.

And whereas I myself presented an appeal to his Grace, which was duly acknowledged, praying Visitorial decision upon important matters touching the stringency of oaths, and the obligation and effect of our Cathedral Statutes, and the postponement of the said Consecration until such questions have been resolved, which has never yet been replied to.

And whereas on Sunday the 26th day of March, the said Dr. Renn Dickson Hampden was Consecrated at Lambeth Palace, and a mandate to install him in the Cathedral Church of Hereford has, as is alleged, been issued, but which I, the Dean of the said Cathedral Church, have never seen, it having been sent to the Bishop's Secretary, Deputy Registrar of the Diocese of Hereford, and by him to the Canon in Residence, and not, as it ought to have been, to the Chapter Clerk, the Registrar of the Dean and Chapter, in the first instance.

And whereas the said Canon in Residence has called together the Prebendaries of the said Cathedral Church, and irregularly issued, as I am informed, a citation to the General Chapter, I having, under the circumstances and in the absence of any authority to me delivered or conveyed (the mandate never having passed into my hands, nor having ever been seen by me), been precluded from interfering in the matter.

Therefore, I do declare and proclaim my dissent to the said proceedings, as irregular and unstatutable, and protest against the said proposed installation in the Cathedral Church of which I am Dean, Archipresbyter, and Rector, and inasmuch as the whole course of events touching the Appointment, Election, Confirmation, and Consecration of the said Dr. Renn Dickson Hampden, I do believe to be uncanonical, inconsistent with those decrees and usages of the Church of Christ upon which the practice and discipline of the Church of England have ever been considered to be based, and injurious in the most essential manner to the vital interests of that Church.

And I do further solemnly declare, that I make this protest not from any considerations which can be regarded in the slightest degree as having any personal referense to the said Dr. Renn Dickson Hampden as an individual, inasmuch as I have never spoken or written to him, nor he to me, but I do so protest because I could not conscientiously nor consistently with my previous conduct take any part in the said installation, and because I believe that it is my bounden duty to God and His Church to do so, notwithstanding the painful position in which I may be placed thereby, and in spite of the consequences which may result and be productive not only of perplexities and difficulties, but of obloquy and misrepresentations of my motives and of positive injury to my own interests.

And, finally, I do claim and require that this my Protest be entered in the Act Book of the Dean and Chapter of the Cathedral Church of Hereford.

Given under my hand and Decanal Seal, this 26th day of April, in the year of our Lord 1843.

JOHN (L. S.) MEREWETHER,
Dean of the Cathedral Church of Hereford.

DIOCESE OF QUEBEC.—*Rev. and dear Sir*,—It is my purpose, if it please God, to assemble the Clergy of the Diocese, for the delivery of the Episcopal Charge, in the Parish Church of Montreal, on Wednesday the 5th of July next, (being the day for the Anniversary Meeting of the Diocesan Church Society,) at eleven o'clock in the forenoon. Nothing, I trust, will prevent your attendance but some obstacle, if so ordained to happen, of an extreme kind. You will, of course, appear in your gown and bands.

I take this opportunity of inviting your attention to the advertisements which you will find, at the proper time, in the papers, respecting the special meeting of the Church Society, to be held previously to the anniversary, in order to the proposed amendment of certain Articles in the By-laws of the Corporation, as intimated to you in my Circular of the 27th of January last, respecting the sermons upon Qninquagesima Sunday.

I also take advantage of this occasion of communicating with you, to notice a subject of a different kind.

The time is rapidly approaching at which the services of the Church of England will be required at the Quarantine Station at Grosse Isle, sitmated 30 miles below this city, and (with the exception of one mission which is at the same distance,) much more remote from any other charge in the Diocese.

Although it is confidently expected that the effect of recent legislative enactments respecting passenger-vessels, will reduce the emigration to a comparatively small amount, and avert the repetition of such scenes as were witnessed at the Station in the summer of last year, yet there will be strangers still coming to make their home with us, and among that portion of them who will be detained at the island, there will be sick and dying, bereaved and desolate persons, whom, (to say nothing of the burial of the dead,) it is impossible, for one moment, to think of leaving without the comforting care of the Church and the faithful guidance of her Clergy.

It has, however, so pleased God, that I am at present without the means of providing a Chaplain for this Station, and I can, therefore, only hope to meet the exigency by the voluntary attendance of such of my brethren in succession, as shall be enabled, for a short time, to leave their own cures for that purpose. It is not my intention to suggest to any of them individually, the assumption of the task, nor to take the responsibility of judging who, in particular, ought to consider themselves called upon, by the circumstances of their position to stand forward. I mean, if so permitted, personally to take a share, as before, in these labors, and other clergymen from Quebec and its immediate neighborhood will do the same. If you should be prompted to place your services at my disposal in this behalf, you will have the kindness to make an intimation to me accordingly, *without delay*; and if there is any cause which limits your offer to a particular portion of the season, you will do me the favor of specifying the time.

I have not yet received from Her Majesty's Government in the Province, the promised means of reimbursing those clergymen who were subjected to expenses in the discharge of this duty last year, and whose accounts I submitted after the close of the operations for the season, but so soon as I shall be enabled to do so, I shall not fail to see that all existing claims of this nature are duly adjusted.

I am, dear Sir, your affectionate brother,

J. G. MONTREAL.

Quebec, 13th April, 1848.

Domestic Intelligence.

WESTERN NEW YORK.—*Bishop De Lancey's Visitation.*—On the 17th, the Bishop preached and confirmed three in St. Paul's, Paris Hill. Prayers were read by the Rev. Mr. Leeds, of Utica, assisted by the Rev. Mr Battin, of New Hartford, who read the lessons; the Rev. Mr. Baker, the minister of the parish, read the confirmation preface.

In the afternoon of the same day, the Bishop preached in Christ Church, Bridgewater, prayers being read by Rev. Mr. Baker; other clergy present, were the Rev. Mr. Matson, of Waterville, and Rev. Mr. Appleton, of Richfield.

On the 18th, the Bishop preached and confirmed three persons in Grace Church, Waterville; prayers were read by the Rev. Mr. Appleton, assisted in the lessons by the Rev. Mr. DeZeng, of Hamilton. The Rev. Mr. Matson, the missionary of the station, read the confirmation preface.

On the 19th, the Bishop preached in the morning, in the Methodist chapel, at East Hamilton; Rev. Mr. DeZeng read prayers.

At St. Thomas's Church, Hamilton, in the afternoon, prayers were read by the Rev. Mr. Battin, of New Hartford, assisted by Rev. Mr. Gay, of Manlius, who read the lessons; the Bishop preached and confirmed twenty-one, including one very aged colored woman, baptized and confirmed in private. The confirmation preface was read by the Rev. Mr. DeZeng; other clergy present were, the Rev Mr. Wilson, of Sherburne, Rev. Mr. Goodale, of Norwich, and Rev. Mr. Pise, of Fayetteville.

In the afternoon of the 20th, in Christ Church, Sherburne, prayers were read by the Rev. Mr. Wilson, the Rector of the church, and the Bishop preached.

On Sunday morning, the 21st, in the same church, prayers were read by the Rev. Mr. Skinner, and the Epistle and confirmation preface by the Rev. Mr. Wilson; the Bishop confirmed seven, preached, and administered the Holy Communion, assisted in the services by the Rev. Mr. Wilson, and in the distribution of the elements by the Rev. Mr. Skinner.

In the afternoon, the Rev. Mr. Skinner read prayers and the Bishop preached.—*Gospel Messenger.*

NEW JERSEY.—The Sixty Fifth Annual Convention of this Diocese assembled in Grace Church, Newark, on Wednesday, 31st May, at 10 1-2 o'clock, A. M.

Morning Prayer was said by the Rev. Mr. Starr, of Trenton, assisted by the Rev. Mr. Finch, of Shrewsbury, who read the Lessons. The Anti-Communion was read by the Bishop; the Rev. Dr. Barry, of St. Matthew's, Jersey City, reading the Epistle. The Bishop delivered a charge to the clergy. The Bishop then celebrated the Blessed Sacrament of The Eucharist, assisted in the distribution of the elements by the Rev. Dr. Barry.

The Convention was then called to order by the Bishop, when a number of the Clergy and Lay Delegates answered to their names.

The Rev. A. B. Patterson was re-elected Secretary. The Convention adjourned at 2 o'clock. At half-past four in the afternoon the Convention re-assembled. An animated discussion took place on motion of Mr. Duer, lay delegate from Morristown, to amend the 5th rule of order so as to require the right of appeal from the decision of the Chair, which was decided in the negative by a very large majority. The principles involved in the question were fully brought out, the Bishop addressing the Convention with great power and effect. The Convention then adjourned to Thursday morning at 9 o'clock.

RHODE ISLAND.—*Episcopal Acts.*—On the second Sunday after Easter, May 7th, the Bishop said morning prayer and preached in St. Mary's Church, Portsmouth. At 3 o'clock, P. M., he preached in Trinity Church, Newport, and at 7 o'clock, P. M., three persons were confirmed in Zion Church, Newport. The Preface was read by Rev. B. Watson, Rector. A sermon and address were delivered by the Bishop.

On Monday, May 8th, the Bishop preached in St. Matthew's Church, Jamestown. Evening prayer was said by the Rev. D. R. Brewer, of Newport.

Tuesday May 9th, four persons were confirmed in the Chapel of the Holy Cross, Middletown. Evening prayer was said by the Rev. D R. Brewer, the preface was read by Rev. T. L. Randolph, Rector. Sermon and address by the Bishop. The Rev. B. Watson was also present.

Friday, May 12 Evening prayer having been said by the Rev. T. L. Randolph, the Bishop preached in St. Paul's Church, Portsmouth.

Third Sunday after Easter, May 14, the Bishop preached in St. Mark's Church, Warren, in the morning. On this occasion, Morning Prayer was said by the Rev. F. Peck, assisted by the Rev. G. W. Hathaway, Rector of the parish

At 3 o'clock, P. M., Evening Prayer having been said by Rev. F. Peck, the Bishop preached in St. Michael's Church, Bristol. At half-past 7 o'clock, in the same church, eighteen persons were confirmed. The service was conducted by the Rev. F. Feck, and the Preface read by the Rev. J. W. Cooke, Rector of the parish. The Rev. J. West, of the Diocese of Massachusetts, was also present. Sermon and address by the Bishop.—*Christian Witness.*

CONNECTICUT.—*Confirmations.*—Bishop Brownell has in his recent visitation administered the Holy Rite of Confirmation in the following Parishes:

May 7, Portland, confirmed 21; May 7, Middletown, confirmed 12; May 9, Essex, confirmed 4; May 9, Saybrook, confirmed 3; May 14. Meriden, confirmed 6.

Institution.—The Institution of the Rev. P. S. Chauncey, as Rector of Christ Church, in this city, took place on Thursday, 18th inst. Morning Prayer was read by Rev. F. J Clerc of Broad Brook, assisted in the Lessons by Rev. C. R. Fisher of this city. The sermon was by Rev. Dr. Wainwright, of New York, from Ezek. xxi 27. Bishop Brownell performed the Institution Service, and the Keys of the church were presented by Dudley Buck, Esq.; Senior Warden. The Rector was assisted in the Holy Communion by the Rev. Dr. Totten, and Messrs. Jarvis and Coxe.

There were present of the clergy, besides the above, the Rev. Messrs. Watson, Payne, Abel Nichols, and Professor Jackson.—*Calendar.*

MARYLAND.—*Confirmations.*—On Wednesday afternoon, May 17th, in St. John's Church, Havre de Grace, Evening Prayer being said by the Rev. R. Whittingham, Jr., the Bishop baptized the infant son of the Rector, preached, and confirmed *four* persons.

On Thursday morning, the 18th, in St. Mark's Chapel, St. Mary Anne's Parish, Cecil Co., the Rev. B. Franklin said Morning Prayer, the Rev. R. Whittingham. Jr., assisting in the Lessons, and the Bishop preached, confirmed *two* persons, and administered the Lord's Supper, assisted by the Rev. Mr. Goldsborough, the Rector.

On the fourth Sunday after Easter, May 21st, in the morning, at Mt. Calvary Church, Baltimore, after Morning Prayer by the Rector, the Bishop preached, and confirmed *nine* persons; this being the second confirmation in the congregation within three months.

In the afternoon, at St. Andrew's Church, the Rev. Matthias Harris said Evening Prayer, assisted by the Rev. G. A. Leakin in the Lessons. The Bishop preached, and confirmed *eighteen* persons.

Thirty third Annual Report of the Prot. Epis. Female Tract Society of Baltimore.—It is with feelings of gratitude to the author of every good and perfect gift, that the Managers of the Tract Society present to the public a simple statement of their proceedings during the past year. They are grateful for the opportunity which has been afforded them of disseminating those blessed truths of our holy religion, which are as a light to guide the steps of the wayfarer, during his pilgrimage through this mortal life. They are grateful for the increased demand for their publications, which they regard as an intimation of their being adapted to the wants of those for whom they were designed; and for the degree of satisfaction which their subscribers and others have expressed, in regard to the character of their publications during the past year.

Five new tracts have been added to their list.

No. 130. "Old Aunt Rachel on Confirmation."
No. 131. "The Great Assize."
No. 132. "Old Aunt Rachel on Baptism."
No. 133. "The Factory Girl."
No. 134. "A Manual of Devotions."

Numbers, 130 and 132, are original tracts in the narrative form, and written in so simple a style as to render them capable of being understood by the most illiterate reader: they may be numbered among the few tracts which seem peculiarly adapted to the wants of our *colored* population. In the short, but touching story of "The Factory Girl," we have proof of the blessed influence of the public ministrations of the Church in reclaiming the erring, and affording consolation to the friendless. No. 134 contains a selection of Prayers designed for the daily use of such persons as have not the means of obtaining a larger work to guide their devotions; and if it should prove the humble instrument of inducing *one* individual to retire, more frequently, from his usual avocations for the observance of regular and stated seasons of prayer, the compilers will feel that their labors have not been in vain.—*Church Times.*

VIRGINIA.—*Annual Convention of the Diocese.*—This Convention opened its session with Divine Service, in Christ's Church, Norfolk, on Wednesday, May 17th. The sermon was preached by the Assistant Bishop.

The Convention then assembed for business in the lecture room of the Church. About seventy of the clergy answered to their names. The addresses of the Bishop were delivered, the Certificates of Lay Delegates read, and the Convention adjourned to Thursday.

On Thursday, the most important business was the reading a new code of Diocesan canons proposed by a Committee appointed for the purpose, of which Bishop Johns is chairman, and the appointment of Committees.

On Friday morning the first subject discussed was a proposed amendment to the Constitution, by which some clergymen not at present entitled to seats, may be admitted. The majority of the Committee to whom it was referred, reported against any change in the Constitution in this respect. After considerable discussion, it was suggested by Bishop Meade, that the whole subject deserved a more mature deliberation than could be given to it at present, and that, in his opinion, a postponement until the next Convention was desirable. On motion the subject was laid on the table. The remainder of the day was chiefly taken up with a discussion of the proposed Canons.

On Saturday morning the Convention adopted a report and resolutions, recommending the Southern Churchman to the confidence and patronage of the Diocese. In the Bishop's Address the same subject was referred to as one of importance.

The remainder of the morning was occupied with an animated discussion on the new code of Canons proposed. These, when duly considered, will be referred to the next Convention for final decision.

A Canon which occupied considerable time, and excited much discussion, was one with respect to cases of repelled communicants. It was proposed that in certain circumstances, a court of five laymen should be called, if required, to judge such cases and report to the Bishop for his approval or otherwise. This provision was rejected, and another adopted, the purport of which was merely for the *examination of evidence* in any required case, by a commission of one layman, and one clergyman, who shall report to the Bishop for his final judgment.

But the Canon which excited most interest, was another of the same class. It was proposed that among the subjects of discipline to be enumerated, the following should be added to the report of the committee:

"——Gaming, attendance on horse-racing and theatrical amusements, witnessing immodest and licentious exhibitions or shows, attending public balls, habitual neglect of public worship, or a denial of the doctrines of the Gospel as generally set forth in the authorized standards of the Church, are offences for which discipline shall be exercised. This enumeration however shall not be construed to include all the subjects of discipline in the Church."

This Canon, proposed by the Rev. Mr. Norwood. was very cordially and with much feeling responded to by several influential lay-gentlemen, and finally *unanimously passed.* It is still subject to the decision of another Convention, but from the strong and general feeling and the unanimous vote in its favor, there can be no doubt of the result. In the course of the discussion some few objected on the ground of expediency. The Bishops both signified their cordial approbation of the Canon. The Senior Bishop expressed his expectation, that it would in time come to be as much approved in other portions of the Church as a former one, requiring delegates to the Convention to be communicants. In many distant quarters much objection was made to this, but in time public sentiment became decidedly favorable to it.

During the afternoon session the whole body of canons was adopted, and referred for final consideration to the next Convention.

It may also be well to notice the course pursued with respect to a proposed change in the article of the constitution which designates the members of the Convention. The proposition was made so to amend it as to admit to the privileges of a seat, Chaplains in the army and navy, the Rector of the Episcopal High School of Virginia, and teachers of schools incorporated by the State. The discussion on this subject occupied considerable time. In consequence of the suggestion of Bishop Meade that more time was desirable to examine the subject deliberately and intelligently, the resolution was laid upon the table until the next Convention.

It was also decided that the next session of the Convention should be held at WHEELING.

On Saturday evening, at 8 o'clock, the Convention reassembled. The report of the committee on the State of the Church was read. It gave a favorable representation of the condition of the Diocese, especially in relation to the harmony and unity of sentiment generally prevalent. The number of communicants added during the past year has been about five hundred.

After some farther important business, the Convention adjourned.—*Southern Churchman, abridged.*

EPISCOPAL ACTS.—*Confirmation.*—By Bishop Johns, in St. Paul's Church, May 20th, five persons. By the same, in Christ Church, Sunday morning, May 22nd, seventeen persons.

Ordination.—Bishop Meade, in St. Paul's Church, Norfolk, on Sunday morning, May 21st, admitted the Rev. G. H. Norton to Priests orders.—*Ibid.*

Clerical Changes.

The Rev. G. S. Porter having taken charge of the parishes of West Granby and Fulton, in this Diocese, requests all letters and papers to be directed to him, West Granby, near Fulton, Oswego co, N. Y.

The Rev. James W. Stewart has been received into the Diocese of Maryland by letters dimissory from the Standing Committee of the Diocese of New York, acting as Ecclesiastical Authority during the suspension of the Bishop. He is connected with St. John's Institute, Mt. Alban. P. O., Georgetown, D. C.

The Rev. Edward C. Bull has resigned the Rectorship of Christ Church, Westport, Conn., and accepted that of Christ Church, Rye, N. Y.

The Rev. Beardsley Northrup has recently removed from Jordan, Onondaga co, and taken up his residence in Utica, and requests his letters and papers addressed accordingly.

The Rev. Joshua L. Harrison, minister of Christ Church, Madison, Indiana, has resigned the charge of the parish, and also the charge of the mission station, as a missionary in the employ of the Board of Missions of the Protestant Episcopal Church.

Obituary.

Departed this life, in this city, on the 4th of May, Mrs. RACHEL HAWS, relict of the late George Haws, in the 75th year of her age.

Thr whole life of this excellent woman was a true and beautiful illustration of the power and efficacy of that religion which she embraced in youth, and to which she ever after gave her best and warmest affections. Admitted in infancy by the ordinance of baptism into the fold of Christ's flock, and subsequently ratifying the vows then made in the sacred rite of confirmation, the early age of eighteen witnessed her the humble and devout recipient of the emblems of a Saviour's love at the Holy Table. Endowed by nature with a benevolence of disposition, and a gentleness of manner rarely excelled, she was endeared in no ordinary degree to those who enjoyed the privilege of her friendship, and especially so, to the members of the parish of which she was long a valued member. Her piety was not that of mere form or outward show—it was real, practical, consistent, manifesting itself in her daily walk and conversation. The end of this aged Christian, as might with reason be supposed, was full of peace and of calm and holy resignation to the will of that God whom she had so long delighted to serve, giving comfortable assurance that she knew in whom she had put her trust, and that it had not been in vain. Thus having faithfully followed her Divine Redeemer in His Church here on earth, she has gone to the reward which awaits all true and penitent believers in His Church triumphant.

Died, at Jamaica, L. I., on Friday, May 19th, aged 43 years and 4 months, MARY ELIZABETH, wife of the Rev. William Lupton Johnson, D.D., Rector of Grace Church in that place.

Mrs. Johnson was the eldest child of the Rev. Henry Whitlock, a clergyman distinguished for his virtues and talents, who was for several years Rector of Trinity Church, New Haven, Ct., having previously been assistant minister to the former Rector, the Rev. Bela Hubbard, D.D., and for several years Rector of St. Paul's Church, Norwalk. He died with consumption in 1814, at the age of 37, in Fayetteville, North Carolina, on his way to the farther South for his health, leaving behind him a most cherished memory, and a reputation for distinguished excellence as a man, a pastor, a preacher, and a theologian. He had married Eulalia Bartram, who was left with five children, of whom Mrs. Johnson was the eldest. She was brought up in New Haven, under the pastoral care of the Rev. Harry Crosswell, D.D., who succeeded her father in the Rectorship; and she was educated partly in excellent schools in that city, and in a female Institute of high character in Litchfield, Ct She was baptized in Norwalk, and confirmed in New Haven, by Bishop Brownell in 1821. At the early age of 17 she was married, and then resided for seven years in Trenton, New Jersey, and for nineteen years in Jamaica. Her sickness was of a year's continuance, and towards the close attended with great suffering, which she bore with the meekness and submission of one who was sustained by the all-sufficient grace of the Redeemer. Trusting in His merits with most full and cordial reliance, committing herself to His care, with most devout expressions of submission and faith, of hope and love, she exchanged a life of studious and contemplative faith for the higher employments and duties of the better life "within the veil" —leaving a large circle of attached and lamenting friends, to whom she had become singularly endeared, by her many virtues, her gentle and affectionate disposition, her charity of heart and life, and the childlike simplicity and transparent sincerity of her nature. Endeared to them by these enduring qualities, she was as well admired for her intellectual endowments. Appropriate discourses were preached in her parish church on the Sunday by the Rev. Roosevelt Johnson, the only brother of the bereaved husband, and on Monday her body was committed to the grave in the parish church-yard, by the side of her gifted daughter and two others of her children who had preceded her, the funeral service being read by the Rev. O. Harriman, Rector of St. George's, Hempstead; and a funeral discourse being delivered before a large assembly of mourning and sympathizing attendants by the Rev. Dr. Seabury, her own and her husband's friend.

Died, at Red bank, N. J., on Tuesday, 23d May, ELIZA HARTSHORNE, daughter of the late Richard Hartshorne, Esq., of Portland, N. J.

We record with sorrow the death of the Rev. ALEXANDER FRASER, Rector of St. Philip's Church, in this city, and for several years a Missionary of the New York Protestant Episcopal City Mission Society. He was an excellent man, and a faithful minister of Christ. He was borne to the grave on Monday last. The first part of the Burial Service was said in St. John's Chapel by Rev. Dr. Berrian, and an appropriate discourse pronounced by Rev. Thomas Clark, who also said the latter portion of the service at the tomb, in Greenwood Cemetery. We are promised an Obituary Notice for our next.

Notices.

A CARD.

FRANK WILLS, Architect, M. C. S., 156 Broadway.

Mr. Wills prepares designs for stone and timber Churches, sepulchral memorials, painted windows; also for houses, cottages, &c.

Agent for Minton & Co.'s (of Stoke-upon-Trent, England) patent Encaustic Tiles, and Warrington's (of London) stained glass.

New York, June 3, 1848—3m

Associate Alumni of the General Theological Seminary.—The Annual Meeting of this Association will be held in St Thomas's Church, in the city of New York, on Tuesday, the 27th of June next, at 7, P. M.

The Annual Sermon will be preached the same evening. Divine Service to commence at 8 o'clock.

The Annual Essay will be read the next day at 12, M., at the Seminary. By order, &c.,

W. WALTON, Recording Secretary.

May 30, 1848.

ST. PAUL'S CHAPEL.

On Sunday morning a collection will be made in St. Paul's Chapel, in aid of the funds of the "*Protestant Episcopal Tract Society*"—an old institution of the Church —that has constantly been adding to the number of its valuable Tracts, and by its liberality in gratuitous distributions to all who require them, in every Diocese and destitute place, is especially in need of the increased bounty of the friends of the Church, to enable it to sustain and extend its supplies to the Missionaries and feeble parishes, so important to them, and it is hoped this appeal to charity will be kindly and generously responded to. June 3, 1848.

Notice of Services for the Diocese of New-York.—Having been requested by the Standing Committee of the Diocese of New York to perform Episcopal Services in this Diocese from Easter to the meeting of the Convention in September, and having consented to comply with this request so far as my Diocesan duties will allow, I give notice of my design, God willing, to be in the following places, ready to perform such Episcopal duties as may be desired.

Wednesday, June 28, at Maspeth, L. I., consecration, 10 1-2, A. M.

Wednesday, June 28, at St. Mark's, Williamsburgh, confirmation, 7 1-2, P. M.

Thursday, June 29, at St. Luke's Church, New York, 7 1-2, P. M.

Sunday, July 2, at Grace Church, New York, ordination, 10 1-2, A. M.

Sunday, July 2, at Church of the Holy Comforter, (Seamen's Chapel,) 4, P. M.

It is requested that all candidates designing to apply in July for Deacon's Orders, or for Priest's Orders, should, if practicable, be prepared for the Ordination to be held on the first Sunday in July in Grace Church, New York, as announced above. Further notices of services will be hereafter given. The papers of the Diocese will please to publish this notice.

W. H. DELANCEY,
Bishop of the Diocese of Western New York.

April 29, 1848.

Acknowledgments.

DOMESTIC MISSIONS.

Since his acknowledgment of the 23d inst., the Treasurer has received the following contributions:

From St Paul's, New Haven, Ct, Sunday school, half, 10; Christ ch, Wilton, S C, for Ill, 10; for Ala, 20; St Paul's, Selina, Ala, 15; Meheim parish, Greenville, Va, 15; St John's, Howard district, Md, 25; St John's ch, Ohio city, O, 17 53; St John's, West Baton Rouge, La, 25; St Paul's, Steubenville, O, 17 87; Trinity church, Princeton, N J, 30; Trinity ch, Carbondale, Pa, 1 50. Total, 186 90.

THO'S. N. STANFORD, Treas.
New York, May 30, 1848. 139 Broadway.

FOREIGN MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since his report of 23d inst:

From Christ ch, Wilton, S C, for China, 50; Africa, 10; Greece, 40—100; S S, St Paul's ch, New Haven, ed., Africa, 10; St Stephen's ch, Wilkesbarre, Pa, a member, through Rev Geo. D Miles, for Greece, 10; S S, Christ ch, New Orleans, for sup. of a bey in China, 20; St John's ch, Providence, R I, annual contribution for sup. of Rev E W Syle, China, 900; a family of do, for sup. of a boy in China, 25—925; Mrs Lucy Nelson, Leaksville, N C, 1 50; All Saints' ch, Frederick, Md, for Greece, 25, S S, St James's ch, Newtown, L I, for ed. Africa 8; Trinity ch, Carbondale, Pa, half, 1 50; Ladies of St Paul's, Louisville, Ky, for ed. of a girl in China, 25.—Total, $1126.

J. SMYTH ROGERS, Treas'r,
New York, May 30, 1848. 61 Wall-street.

THE NEW YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

The Treasurer acknowledges the receipt of the following sums since his report of 23d inst:

From St Paul's ch, Paris Hill, Oneida co, Rev Wm Baker, rector, 3, Rev Joseph Brewster of St Paul's, Windham, Ct, 2, Mrs J W Burtis, Brooklyn, 6; Mrs Susan Baker, 2; Mr Henry Fisher, 2—annual subscribers—10; Rev James P F Clark, subscriber, 2. Total amount, $17.

Donations and subscriptions thankfully received, by
THOMAS C. BUTLER, Treas'r and Agt.
New York, May 30, 1848. 20 John street.

To Correspondents.

"I. C. H.," and "E.," Nos. 6 and 7, are received.

Advertisements.

☞ Our Advertising friends will confer a special favor by sending in their advertisements on Tuesday, by 12 o'clock.

ENGLISH THEOLOGICAL BOOKS.—Elegantly bound, suitable as presents to the clergy, and for private libraries—among which are—

Jones of Nayland's entire works, 12 vols.
Barrow's, do. do. 7 vols.
Horæ Decanicæ Rurales. 2 vols. 4to. Illuminated.
Murray's splendid Prayer Book, do.
Bishop Ezekiel Hopkins's Works.
Draper on the Collects. 3 vols 8vo.
Remains of Rev. R. H. Froude. 2 vols.
Shuckford's Connexions. 3 vols.
Stanhope on the Epistles. 4 vols.
Bishop Hall's Contemplations. 3 vols.
Do. his Life and Times.
Do. entire works. 12 vols.
Rev. Wm. Romaine's do.
Robinson's Christian System.
Bishop Andrewes's Sermons. Logan's Sermons. Hoadley's Sermons. Jewish Antiquities. Cruden's Concordance, together with many others.
Also American works and editions, finely bound—
Ravenscroft's Life and Works, 2 vols.
Rev. G. T. Bedell's Sermons. 2 vols. 8vo.
Bishop Benjamin Moore's Sermons. 2 vols.
Bishop Brownell's Commentary on the Prayer Book, calf and morocco.
Mant and D'Oyly's Bible, do.
Do. Patrick, Lowth and Whitby's, do.
Do. Scott's Commentary.
Do. Melville's Sermon's, &c. &c. &c.
Also Bibles and Prayer Books for the Desk and Lectern, and for private use, in every style and price, for sale by

STANFORD & SWORDS,
June 3. 139 Broadway.

LA MARTINE'S HOLY LAND.

D. APPLETON & CO. will publish in a few days, A Pilgrimage to the Holy Land; comprising Recollections, Sketches, and Reflections, made during a Tour in the East. By Alphonse De Lamartine, Member of the Provisional Government of France A new edition in 2 vo's. 12mo.

D. A. & Co. have also in Press.

What I Saw in California. Journal of a Tour by the Emigrant Route and South Pass of the Rocky Mountains, across the Great Desert Basin, and through California in the years 1846—47.

"All of which I saw and part of which I was."

By Edwin Bryant, Esq., late Alcade of San Francisco. One vol. 12mo. of about 450 pages

Just Published.

The Wanderings and Fortunes of some German Emigrants, by Frederick Gerstacker, translated by Jared Black, one neat volume, 19mo. paper cover, 50 cts, cloth 76 cts.

"The book is full of pleasant reading as well as sogacious remaık."
"The closing scenes of lhe tale are deeply interesting."
"The realities of the book render it extremely life-like and engaging." May 27—1t

MANNING'S SERMON'S.—The subscribers have in press, and will publish in consecutive volumes, in good style, "Sermons by the Rev. Henry Edward Manning, Archdeacon of Chichester." Vol 1., from the 6th London edition, will be ready about the 1st of August.

These sermons so justly appreciated for purity of thought and elegance of language, have had a most extensive circulation in England, and their republication in this country is warmly solicited by many of the clergy and laity.

STANFORD & SWORDS.

Nearly Ready—The Aged Christian's Companion, by the late Rev. John Stanford, D.D., with a memoir of his life and Howard-like labors, by the Rev. George Upfold, D.D., Rector of Trinity Church, Pittsburgh, with a Portrait. June 3.

THE KING'S MESSENGERS.—The General Protestant Episcopal Sunday School Union has just published "The King's Messengers," by the author of "The Shadow of the Cross," "The Old Man's Home," &c., with six beautiful engravings from original designs by Weir.

For sale at the Depository, 20 John street. June 3.

LIFE IN LONDON, in 1848. Just Imported—GAVARNI IN LONDON, or Characteristic Sketches of English Life. Part 1 and 2, with very neat illustrations in quite a new style. And descriptive text, by Nlbert Smith, and other eminent Writers. Price 37½ cents each. For sale by

June 3—4t HENRY KERNOT, 633 Broadway.

INTERESTING LITERARY CURIOSITY. Just Published, Pennsylvania and New Jersey in 1698, or An historical and geographical account of the Province and country of Pensilvania and of West New Jersey in America. By Gabriel Thomas, who resided there about fifteen years. 1 vol. London. 1698. With a map of both countries.

An exact fac-simile copy of the scarce original edition. Price only $1 50. For sale by HENRY KERNOT,
Up-town Bookstore, 633 Broadway.

☞ Only a very limited number printed. June 3—4t

PER HIBERNIA.

Manning's Sermons, 2d vol.
Noble's Divine Law.
Bunden's Egypt.
Wilberforce's University Sermons.
Lamartine's Travels in the East.
Nichols's Illustrations of the Literary History of the 18th Century.

For sale by *STANFORD & SWORDS*,
June 3 Importers, 139 Broadway.

A STUDENT of the General Protestant Episcopal Theological Seminary, is desirous of employing a small portion of time, in giving, in the city, private instruction in Latin, Greek, and Mathematics. During the months of July, August, and September he would be under no restriction as to time or place.

Any one wishing his services may address R., at this office.

May 27—3t

BOARDING IN THE COUNTRY,—The subscriber, widow of the late Rev. Warner Hoyt, has located herself in the pleasant village of New Canaan, Conn., five miles north-west from Norwalk, (stages running from thence to the steam-boat, and returning every day,) within a quarter of a mile of the Episcopal Church. She wishes to obtain from six to ten boarders for the summer, who can be accommodated with pleasant rooms, and every attention will be paid to make them comfortable. Terms moderate. Application can be made to the subscriber, or the Rev. Mr. Short, New Canaan, or to A. Reynolds, Esq., Greenwich, Ct.

May 20—5t8 ELIZABETH P. HOYT.

Poetry.

For the Churchman.

THE NIGHT'S GUEST.

In the evening, cold and dreary,
Knocketh one at hostel-door,
All the way looks dark before
As the way behind was weary.

"Host! Hast thou a chamber quiet?
I have come a weary way:
Fain would rest till early day,
Far from wicked din of riot."

"I have many a quiet chamber,
Out of reach of human call:
And upon the outer wall
Scented briar and cypress clamber."

"Quick! oh Friend! I may not tarry,
I am all with toil forespent:
And my aching knees are bent
With the weary weight I carry."

Rough voiced was the Host and surly,
Yet he spake in softened tone:
"Hast a load, and art alone?
Go not to thy rest so early."

"Host, I am with travel broken:
Slumber weigheth on my eyes:
Yet I take in courteous wise
What in courteous wise was spoken."

"Lo! the load, that doth me cumber,
'Tis but this my body's weight;
I have borne it far and late;
Now I long for restful slumber."

"Yet I give but friendly warning,"
Said the Host in softened tone;
"Why, then, wilt thou go alone,
Since thou go'st at early morning?"

"Host! I go not hence unfriended,
I have comrades for the way.
Now no longer bid me tarry;
Let this longsome day be ended."

"Yea! but I have chambers many,
Meet for many a different guest;
One in hallowed bed hath rest,
One lies down unblest of any."

"Not so far I come unshriven;
Weeping sore I sought release:
To my soul was spoken peace;
Pledges twain to me were given."

"Yet forgive me: tho' thou seekest,
Weary, nought but welcome rest,
Take my warning, Oh! my Guest,
Prove those things whereof thou speakest"

"Art thou of the Holy number?
Dost thou know the Blessed Lord?
Canst thou give the Holy Word,
Thou in hallowed bed shalt slumber."

"I may claim by Holy Mother,
For the Blood that stained the Tree;
And the Word she gave to me
Is, The Cross: I know no other."

"Now no more I may deny thee;
Chide me not, mine honored guest,
That I kept thee from thy rest;
'Twas the King that bade me try thee."

"Waiteth now thy quiet chamber,
Thou wilt lie in hallowed bed,
Cross's sign above thy head,
O'er the wall shall roses clamber."

"Thou hast well those pledges taken—
Be thy slumber calm and sweet,
Till at early day, thou greet
Him whose voice shall thee awaken."

So with courteous word and gesture
Went the host before his guest:
Lighted him to place of rest:
Help'd him doff his soiled vesture.

Laid him down in chamber quiet,
He that came from weary way,
Resting until early day,
Far from wicked din of riot.

Newark. R. T. S. L.

Miscellaneous.

EXCELLENCY AND USEFULNESS OF THE COMMON PRAYER.

A Sermon preached by WILLIAM BEVERIDGE, D. D (Late Lord Bishop of St. Asaph,) at the opening of the Parish Church of St. Peter, Cornhill, London, the 27th of November, 1681.

Let all Things be done to Edifying. 1 Cor. xiv. 26.

[Concluded.]

Whereas, if all and every person in the congregation would always be upon their knees while they put up their petitions to the most high God, what a mighty advantage would this be, not only to every one in particular, but to the whole congregation? For, as every one would by this means keep his heart more stedfast in the true fear and dread of God, and likewise more certainly obtain the good things he prays for, as the Fathers frequently assert, so the whole congregation would also be very much edified by it. For by this means we should excite and inflame each other's devotion, confirm and strengthen one another's faith, and convince both ourselves and all that see us, that religion is indeed a serious thing; and that we believe it to be so, by our serving God with so much reverence and godly fear, as this humble posture representeth. And therefore as you tender the love of God, the credit of religion, or the salvation of your own souls, I beseech you all, in the name of Him that made you, that whensoever you come hither to pray unto Him, you do it in that awful, lowly, and solemn manner, which our Church commandeth, and as becometh creatures, when you speak to your Great and Almighty Creator; that so you may give true worship and honor unto Him, and also receive that benefit and edification to yourselves, which He hath promised, and you expect from your public prayers; this being certainly the most edifying posture that you can possibly use upon such occasions.

From what hath been hitherto discoursed concerning the language, the matter, the method, and the manner of performing Divine Service, as contained and prescribed in the Book of Common Prayer; we may positively conclude, that it agrees exactly with the rule in my text, even that all things in it are done to edifying: which was the thing I undertook to prove. I know that many other arguments might be brought to show the excellency and usefulness of the Common Prayer; but these already produced, are sufficient to convince any sober and considering Christian of it: and if there be any here present, who are not yet convinced by what they have heard of it, I desire only one thing of them, and that is, that they would but make trial of it for a while: for my charity prompts me to believe, that all the zeal that some express against the Common Prayer, and all that indifferency that is in others for it, proceeds only from their ignorance of what it is, or at least from their want of an experimental knowledge of it. For let any man that seriously minds the worship of God, and the salvation of his soul, before all things else, let such a one, I say, set himself in good earnest to use the Common Prayer, as he ought to do, for some considerable time, and I do not doubt but that by the blessing of God, he will find that benefit and edification by it, that his own experience shall convince him of all that I have now said, more than all the arguments that I have, or any man in the world can ever produce to him. Some perhaps may think this to be a paradox; but I do not question but that many here present can attest it upon their own knowledge; having found themselves more confirmed in their faith, more settled in their religion, more humbled for their sins, more supported under their troubles, more inflamed with love to God, and desires of heaven, every way more edified by the constant use of the Common Prayer, than they could ever have believed it possible to have been, except they had found it to have been so by their own experience.

Now these things being thus briefly considered, I shall observe only two things from them. The first is the extraordinary prudence, as well as piety, of our first Reformers, who first compiled the Book of Common Prayer, so exactly conformable to the word of God, and the Apostolical Canon in my text; which I cannot but ascribe to the same extraordinary aid and assistance from God, whereby they were afterwards enabled to suffer persecution, yea, martyrdom itself, for his sake; and so to confirm what they had done with their own blood. Which certainly is no small commendation of it.

The other thing I would observe unto you is, the reason why the devil hath had such a spite against the Common Prayer, ever since it was first made. For the more edifying it is to God's people, the more destructive it must needs be of the devil's kingdom: and therefore it is no wonder that he hath all along employed the utmost of his power and policy to blast its reputation, and so to discourage and dissuade men from the use of it. And by the permission of God, for the punishment of this ungrateful nation, he hath so far prevailed in his design, that the Liturgy hath been twice cast out of the Church since it was first brought into it; once in the reign of Queen Mary, and then again in the days of King Charles the First.

In the reign of Queen Mary you all know who were her instruments in the doing of it, even the Papists. For they clearly and truly foresaw that their erroneons opinions could never be believed, nor superstitious practices observed in the nation, so long as the Common Prayer was used. Forasmuch as there is nothing in it but what is sound and agreeable to the doctrine of the Gospel, and so contrary to the groundless opinions which the Church of Rome would obtrude npon the world for articles of faith. And besides that, there are many expressions purposely inserted in it, to arm us against the Pope's Supremacy, Indulgences, Invocation of Saints, Transubstantiation, and other Popish errors; so that it would have been impossible for the Romish religion to be ever restored to the nation, unless the Common Prayer was first removed. Which therefore they took care to have done as soon as possible. But within a few years after, even the first of Queen Elizabeth, it was brought in again. And as the Reformation was begun before, so from that time forward it was carried on and perfected chiefly by the means of the Common Prayer. For it is very observable, that in the reign of King Edward the Sixth, and for several years too of Queen Elizabeth, there was little or no preaching in most parts of the kingdom; and few then could read English: and yet, by the constant and general use of the Liturgy, and God's blessing upon it, the whole nation was so edified in the true religion, that there was scarce one in an hundred but forsook and abhorred all Popish doctrines and superstitions; which is an undeniable argument, that in this respect also it is as edifying as it is possible for a thing of that nature to be; insomuch that, so long as the Common Prayer is used and frequented as it ought to be, it is morally impossible for Popery to get any ground amongst us. But if this bulwark was once removed (which God forbid!) our grand adversary would soon accomplish his malicious designs upon us, one way or other.

This he knows well enough, and therefore hath left no stone unturned to effect it. But what he hath done before by the Papists, he afterwards brought about again by other means in the reign of King Charles the First. For by what kind of Spirit the Common Prayer was then cast out you all know, and some of you found by woful experience. All that I shall say of it is only this, that the same spirit that then stirred up people so violently against the Common Prayer, stirred them up at the same time to rebel against their King, to take away men's estates and lives contrary to all law and justice: and at last to murder one of the most pious Princes that ever lived. And whether that was the Spirit of Christ or Antichrist, God or the Devil, judge you. Be sure the consequences of its being laid aside at that time were very bad. For people being deprived of that whereby they should have been edified, were immediately tossed to and fro with every wind of doctrine, until at length many of them fell into the most pernicious and damnable heresies that were ever heard of in the Church. Yea, together with the Liturgy, they laid aside all distinction betwixt sacred and common things; by which means, the whole nation was in danger of being overspread with profaneness and irreligion.

But, blessed be the name of the Most High God for it, He was once more pleased to appear for us, and in a miraculous manner to restore our Common Prayer to his Church, together with our gracious Sovereign to his kingdoms. But what shall we render to the Lord for so great a blessing as this? All that He expects, or we can give Him for it, is only to make the best use of it that we can. This therefore is that which I now pray and beseech you all for the future to do. Do not think it enough to be for the Common Prayer, and to come now and then to hear it. This you may do, as many do, and yet receive no more benefit by it, than as if there were none at all to be received. Which therefore can by no means be imputed to the Common Prayer itself, but to the negilgence of those that use it. Neither must you think it enough to talk high for it, or to rail at those who are not so happy as to be rightly informed about it. But rather take all opportunities to inform them, and by all means possible to convince them of the excellency and usefulness of it. Which you can never do so effectually, as by your out-stripping and exceeding them in virtue and good works. For this is, and ever will be, a plain demonstration, that the Common Prayer is indeed far more edifying than those new modes of religion, which they are so unhappily seduced into. That therefore you may do this, and so both experience in yourselves, and demonstrate unto others, the truth and certainty of what you have now heard concerning the Common Prayer, I desire you to observe these few rules in the using of it.

First, Come not to our public prayers only out of custom, or for fashion sake, as the manner of some is, but out of a sincere obedience to God's commands, and with a sure trust and confidence in His promises for His blessing upon what you do. For which end it will be very good, as you go to Church, to bethink yourselves wither you are going, and what you are to do there, that so, laying aside all other business, you may put yourselves into a right temper for so great a work.

Secondly, Frequent our public prayers as often as you conveniently can. The oftener you are at them, the better you will like them, and the more edified you will be by them. And, therefore, do not satisfy yourselves with hearing them once a week. In this city, as also in many other places of the kingdom, especially where there are Cathedrals, or Collegiate Churches, you may enjoy the benefit of them publicly every day, and so keep your hearts continually in an holy and heavenly frame, and always live as becometh Christians: and if you neglect such opportunities as are now put into your hands, you will one day wish you had not, but then wishing will do no good.

Thirdly, If possible, come always at the beginning of Divine Service; otherwise you will certainly miss of something that would have been edifying to you, and perhaps of that, which at that time might have done you more good than all the rest. Neither will you lose the benefit only of part of it, but in some measure of the whole too; all the parts of it being linked together in so excellent a manner and method, that they influence and assist each other. So that nothing can be omitted either by minister or people, but the whole will suffer by it, and lose something of that virtue and efficacy, which otherwise you will find in it.

Fourthly, All the while that you are in God's House, carry yourself as in His special Presence, and suitable to the work you are about; standing while you praise God, and kneeling when you pray unto Him, as our Church hath directed you. For though these may seem but little things in themselves, yet they are of great consequence, both to our worshipping of God aright, and to our being edified by what we do, as I have showed before.

Lastly, Take special care all along to keep your minds intent upon the matter in hand; when you confess your sins to God, do it with an hearty and sincere repentance for all the errors of your life past. When the Absolution is pronounced, receive it with a firm and stedfast faith in Christ our Saviour. When you repeat or sing the Hymns or Psalms, raise up your spirits as high as you can to join with those above in praising and magnifying the Eternal God. When the Word of God is read, hearken diligently unto i,t and consider seriously what He that made you saith to you, and requires of you, and resolve, by his blessing, to believe and live accordingly. And all the while that you are upon your knees, putting up your petitions to the most high God, let your whole souls be employed in it, earnestly desiring the good things you pray for at his gracious hands, and humbly confiding on his faithful promises for the granting of them. By this means you will perform a reasonable service unto God, and by consequence that which will be very acceptable unto Him, and as profitable and edifying to yourselves. Whereas they that do not observe this rule, cannot be properly said to pray, or serve God at all. And therefore it is no wonder that they come to Church and hear the Common Prayer read, and yet are no way edified by it. Indeed it is impossible they should: forasmuch as all the benefit and edification that we can possibly receive from any of our devotions, depends very much upon the due intentions of our minds in the performance of them. To which, as I have shown, both a form of prayer in general, and ours in particular, is a very great help.

Do but observe these plain and necessary rules in using of the Common Prayer (without which you cannot be truly said to use, but rather to abuse it,) and you will soon find what I have said about it to be true, even that all things in it be done to edifying: and therefore I would to God, that not only you that hear me at this time, but all the people of the nation, could be once persuaded to do so. What an holy nation! What a peculiar people should we then become! How pious towards God! How loyal to our Sovereign! How just and charitable to one another! For by our constant worshipping Almighty God in so solemn and devout a manner as this is, our hearts will be over-awed with so great a fear of his divine majesty, that we should never dare willingly to offend Him: our minds would be filled and impregnated with such a sense of his power and sovereignty, that we should honor and reverence it in those also whom He hath set over us. Our whole souls would be raised up so much above the world, that we should not do an ill act to gain it wholly to ourselves. In short, we should be every day edified more and more in faith, in love, in humility, in self-denial, in temperance, in patience, in all true grace and virtue: and so we should grow from strength to strength, from one degree of grace unto another, until at length we arrive at glory and perfection in the highest heavens, where we shall spend eternity itself in praising and adoring the most high God; as for all the other mercies which He hath vouchsafed to us, so in a particular manner for our being members of such an Apostolical Church, wherein all things are done to edifying.

Which God of his infinite mercy grant we may all do, in and through our Lord and Saviour Jesus Christ, to whom with the Father and Holy Ghost, be all honor and glory, world without end. Amen.

PREACHING IN THE SURPLICE.

(From a Correspondent of "The Church.")

It may not be uninteresting to your readers to know what the authority for its (the surplice) use is, as it has been much contested, and, indeed, I believe, totally denied by some persons. The authority for wearing it may be found in the following extracts. By the iujunctions published by Queen Elizabeth, in the first year of her reign, there was nothing said about the vestments of the clergy, so plainly as was desirable; therefore "The Archbishop (Parker, as soon as he was consecrated) and Bishop drew up interpretations and further considerations of these injunctions, for the better instruction of the Clergy," and among these we find the following: "Concerning the Book of Service: 1st. That there be used only but one apparel; as the Cope in the ministration of the Lord's Supper, and the Surplice *in all other ministrations*." The next authority we meet with is in the reign of Charles 1., and in his instructions to Archbishop Laud, published in 1633, we find the following: "2d. That every Bishop take care in his diocese that all Lecturers do read Divine Service, according to the Liturgy printed by authority, in their Surplices and Hoods, before the Lecture. 3rd. That where a Lecture is set up in a Market Town, it may be read; . . . and that they ever preach in such seemly habits as belong to their degrees, and not in cloaks." This may seem to afford ground to conclude that the Surplice was not to be worn in time of preaching. But it does not. These instructions were for the purpose of curbing the preachers called Lecturers, who were the great curse of the Church in those days. They were Puritans in heart, and, as far as they dared, in practice. While, therefore, the second instruction enforces the wearing of the Surplice, which they were most unwilling to do; the third gave them liberty to wear their academical dress during the Lecture, as a boon, not as a right. These instructions, therefore, enforce the wearing the Surplice at all times, on all other persons. I would observe, that these Lecturers were the persons who got up a society to purchase livings, for the purpose of obtaining a control over the affairs of the Church,—precisely as, in these days, a society supplied with funds by the late Rev. Mr. Simeon, is doing,—and as the former was stopped in its unrighteous course, and the society and its purchases declared illegal, we would hope that the latter may be stopped also.

The next mention of the Surplice is in the orders of Bishop Wren, in the same reign. His fourth order is, "That the Litany be never omitted on Sundays, Wednesdays, and Fridays; and that *at all times* the Minister be in his Surplice and Hood whensoever he is in public to perform *any part* of his priestly functions." Archbishop Sheldon, in a letter concerning the King's (Charles II.,) direction to the Clergy, says: "2dly. I advise that you admonish and recommend to all and every of the parsons, vicars, and curates, within my said diocese and jurisdiction, ... that you require of these that they do decently and solemnly perform the Divine Service, . . without addition or diminishing therefrom; . . . and that in the time of such their officiating, they ever make use of and wear their priestly habit, the Surplice and Hood."

Thus, then, I think there is abundance of authority for the use of the Surplice, and, as regards the practice, we have the express testimony of Hooker, in his Ecclesiastical Polity. He is speaking only of the Surplice or "the white garment" as he more frequently calls it, and, having given many of the arguments made against its use, he says: "These and such like were their first discourses touching that church attire, which with us, for the most part is usual in public prayer, our *Ecclesiastical laws so . . . . appointing*." He then goes on to speak in the person of one of the opposers of the Surplice, and supposes him to be addressing his congregation, amongst others, with these words: "If I preach not the Gospel, wo be unto me! Rather than that (the office of preaching) shall be taken from us, we are resolved to take this filth, (the Surplice,) and to put it on, although we judge it to be so unfit and inconvenient, that as oft as ever we pray or PREACH, so arrayed before you." And again afterwards: "that the way was not good which they took of advising men, first, to wear the apparel, that thereby they might be free to continue their *preaching*." And that we may certainly know that he is speaking of the Surplice only in the above extracts, he begins the next section, the 3rd of the 5th Book, in these words: "Having thus disputed whether the Surplice be a fit garment to be used in the Service of God." Here, then, besides the authority of "Ecclesiastical laws," we have the practice of disaffected persons in Hooker's time, and they evidently preached in the Surplice.

CREDENCE TABLE.

[From a letter to the Editor of "The Church," by J. B]

The direction, that immediately after placing the Alms upon the Table, "The Priest is to place upon the table so much bread and wine as he shall think sufficient," implies that the whole quantity of the elements provided is, at that time, in such a position that the clergymen can *readily* have access to them, for the purpose of selecting a portion "sufficient" for the occasion.

Accordingly, I will now recount all the methods by which I have known clergymen in England endeavor to comply with the Rubric. Some, finding the custom established for the elements to be placed on the Holy Table previous to the service, and having no other convenient place within the Altar rail, content themselves with severing from the rest, at the time indicated by the Rubric, such portion of the bread and wine as they deem sufficient, and placing it visibly on the Table, before the eyes of the congregation,—preparatory to the prayer for the Church Militant, in which the oblation is formally made. Others (and those not a few) have the elements brought within the rail in a basket, or other convenient receptacle, and take out at that period such a portion as they think sufficient, and place it on the Altar. Some, who happen to have the ancient *ambry* or *locker* still remaining in the chancel-wall, near the Altar, employ it for the very purpose for which (amongst other uses) it was at first constructed, and for which it has been *immemorially* used (amongst other places) at the Collegiate Church (now the Cathedral) of Manchester. Some have used wooden tables, as has always been the case at St. Michael's Church, in Oxford. Chipping Warden Church, in Northamptonshire, has a table of the age of James 1., provided for the same purpose, and Islip Church, in Oxfordshire, one of the age of Charles II. In St. Mary's Church, in Oxford, where the floor of the chancel has been much lowered, one of the ancient *sedilia* has been made use of time out of mind. In the Parish Church of Blithfield, in Staffordshire, an altar tomb within the rails has always been employed for this purpose. And, more recently, either brackets have been fixed in the wall for that purpose, or small moveable tables have been introduced near the Altar. I have known one clergyman who had the elements brought from the vestry by the parish clerk at that part of the service, and I think one who had them brought by the churchwardens; but both of these were without any ancient precedent. In short, I know of no old precedent whatever for the interference of any person but the priest about the sacred elements, excepting the parish clerk, or a deacon, if present.

So far, then, as my observation or knowledge has extended, the whole weight of precedent or example is in favor of some place *near* the Altar; for the cases in which the Altar itself is made use of, must be entirely left out of the question, (excepting as against the employment of the churchwardens,) because it is well known historically that one object of the Rubric in question, was to do away with the custom of placing them *upon* the Table *before* the commencement of the service.

Before 1551, the Rubric stood as follows: "Then shall the Minister *take* so much bread and wine as shall suffice for the persons appointed to receive the Holy Communion, *laying the bread upon the corporas, or else in the paten*, or in some other comely thing prepared for the purpose; and *putting the wine into the chalice*,or else in some fair and convenient cup prepared for that use, (if the chalice will not serve,) putting thereto a little pure and clean water; and *setting both the bread and wine upon the Altar*."

This Rubric evidently recognizes some customary place from which the elements were *taken*, *on* which the bread and wine, with the corporas, paten and chalice, were standing at the time, and *from* which they must have been removed for the purpose of "*setting* the bread and wine upon the Altar." I think no person acquainted with ecclesiastical antiquities can have any doubt that at that period they were taken from a small *stone table or bracket*, or from a *niche* or *ambry* in the wall, or from a small *wooden table*. Those were the well known customary arrangements, until, in 1551, in the 2nd book of Edward VI., this Rubric was abolished through the interference of the foreign reformers, and the clergy were left to place the elements upon the Table how and when they liked.

Now when that permission was revoked, little more than a century after, and the substance of the old Rubric was re-enacted, can we doubt that those clergy who obeyed the revived Rubric, and wished to be governed in their manner of doing it by something of more authority than their own individual opinion, would revert to the practice which had prevailed in the days of their grandfathers, and which (*not having been forbidden*) had doubtless continued in many places down to the time of the great Rebellion?

APRIL REPORT.—The Mutual Benefit Life Insurance Company, (office 11 Wall-st.) issued, during the month of April, 1848, One Hundred and Forty-four new Policies, viz

To Merchants and Traders	62	To Students	3
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ORGAN BUILDING CHEAP! The subscriber having located himself at Buckram, Long Island, a few miles from the village of Glen Cove, is prepared to execute orders for every description of Organs now in use, with all modern improvements at a lower price than any other establishment in the United States. His long experience, both in Europe and America, warrants the assertion that for workmanship, richness of tone, &c., his organs cannot be surpassed—they will be delivered in New York free of charge, and carefully packed for transportation. Orders addressed as above will meet with prompt attention. HENRY PILCHER. May 20—6m.

TO LET.—Pew No. 31, St. Paul's Chapel, eligibly situated in the South Aisle. Apply at No. 135 Broadway corner of Cedar street; or to the Sexton, at the Church. May 20—1tf

THE Mutual Benefit Life Insurance Co, 11 Wall-st.—Statement, May 1, 1848:

This Company has issued since the 25th April, 1845, to this date, (3 years)	5,527 policies.
Policies cancelled, expired, and forfeited	819
Policies now in force	4,708
Amount of premiums received on above	$697,455 61
.. received for interest	21,276 43
Total receipts in three years	$718,732 04
Losses and expenses paid during the same time	176,721 46
Surplus, May 1, 1848	$542,010 58

The recipients of the amounts paid for losses, are as follows, viz:

Widows	38	Children	153
Husbands	6	Creditors	7

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J. LEANDER STARR, General Agent.
April 1—3m.

ENGLISH AND FRENCH BOARDING SCHOOL FOR BOYS.
Rev. S. DOUGLASS, A. M , Rector.
THE splendid mansion, now known as "the New York Orthopedic Institution," has been rented for the purpose of establishing an English and French Boarding School for Boys. The building is situated immediately upon the bank of the Hudson; and there are connected with it about twenty-five acres of land, thus affording ample space for play grounds. The distance from the City Hall is about 5 1-2 miles; and access to the Institution is by the Bloomingdale road, stages upon which pass the premises every 40 minutes.
The Institution is designed to afford the most ample opportunities for thorough instruction in English, Classics, Mathematics and French; the latter will form part of the *daily* study of the pupils, *and that without any extra charge*.
Strict attention will be paid to the moral and religious culture of the pupils.
The Institution will be opened on Monday, April 3d, 1848, but pupils will be received at any time, and charged only from the time of entrance.
For the accommodation of parents in the city, who may desire it, the Rector will receive pupils, and give them all the advantages of the Institution, with board, from Monday till Friday.
For further particulars, as to terms, &c., see Circulars, which can be obtained at the office of the "Churchman," and at the bookstore of the Messrs. Appleton.
The Rector refers by permission to the following gentlemen—
Rt. Rev. W. H. DeLancey, D.D. LL.D.; Rt. Rev. W. R. Whittingham, D.D.; Rev. S. F Jarvis, D.D. LL.D.; Rev. Bird Wilson, D.D. LL.D; Rev. W. H. Berrian, D D.; Rev. Samuel H. Turner, D.D.; Rev. J. M. Wainwright, D.D.; Rev. J. F. Schroeder, D.D.; Rev. S. Seabury, D.D.; Rev. J. H. Price, D.D.; Rev. B. I. Haight, D.D.; Rev. R. Cox; Charles Anthon, LL. D.; W. H. Harison, Esq., A. J. Bleecker, Esq., Abel T. Anderson, Esq., H Waldo, Esq., O. E. Hosmer, Esq., A. V. Williams, M.D., J. M. Bradhurst, Esq. April 1.

MISS BALLOW will remove her Boarding and Day School for Young Ladies from No. 10 Albion Place, to Twenty-second street, between Broadway and the Fourth Avenue—(the first stone-front house from Broadway;) and will be prepared to receive her pupils on Monday, the 1st of May. The situation is airy and pleasant, and very convenient of access both by omnibus and rail-road. There will be vacancies for a few Boarders besides those already under Miss Ballow's care; and she can also receive an additional number of Day Scholars.
The regular course of study comprehends all the branches of a finished English and French education; and every facility will be afforded for the acquirement of other languages, Music, &c. Miss Ballow will continue to devote her entire personal attention to the care and instruction of her pupils, and will be assisted by the most competent Teachers
French is the language spoken in the school and family.
Until the middle of April, Miss Ballow may be seen at her present residence; where she will be happy to give further information with regard to her system of instruction, discipline, terms, &c.; and to refer to the parents of young ladies who have been or are now her pupils.
March 25—tf

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MAMMOTH PANORAMA OF THE MISSISSIPPI RIVER!
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December 18—yl

ORGANS—HENRY ERBEN, 172 Centre street, offers for sale the following Organs:
One Gothic Organ of twelve stops, and one octave of pedal pipes; dimensions of case, 16 feet high, 19 feet 6 inches front, and 6 feet 5 inches deep.
Three Gothic Swell Organs of eight stops; dimensions case, 9 feet two and a half inches high, 6 feet 4 inches wide, and 4 feet deep.
Two Grecians of 8 stops, 19 feet high, 6 feet 6 inches wide, and 3 feet 5 inches deep.
Two Gothic Organs of 4 stops, 8 feet high, 5 feet 4 inches wide, 2 feet 6 inches deep.
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One second-hand Church Organ.
November 3—yly

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The Subscribers having constantly on hand a general assortment of Parlor and Cabinet Furniture of their own manufacture, and of the latest Parisian styles, would invite the attention of their friends and the public generally to call and examine their stock before going elsewhere. Owing to the advantages which they possess over many others, they will be enabled to sell at the lowest cash prices.
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February 27—yly

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